# काण्वशतपथब्राह्मणम्

# Kāṇvaśatapathabrāhmaṇam



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

It is for the first time that a complete critical edition of the *Śatapathabrāhmaṇa* of the Kāṇva School of the *Śukla Yajurveda* alongwith its English translation is published. This edition has taken into account the readings available in a few more manuscripts, besides those in the published edition in Telugu script, which were not available to Prof. Caland who brought out a critical edition of its first seven Kāṇḍas. It is also the first attempt at providing a complete English translation. No doubt the texts of the Śatapatha of the Mādhyandina and Kāṇva School do not differ much from Kāṇḍas VIII to XVI and Prof. Eggeling's translation of the former is available. Still a fresh attempt at translating the latter portion was felt necessary as a result of detailed discussions with traditional scholars who are actively engaged in Śrauta sacrificial performances.

Textual Notes to substantiate the choice of particular readings; a section under the heading *Vimarśa* discussing certain selected topics arising out of a study of the text; an exhaustive list of contents, Brāhmaṇa-wise and glossary of technical terms are some of the additional features of this attempt. The suggestions and guidance of traditional scholars who are experts in *Śrautaprayoga* are the most important advantages of this edition.

# कलामूलशास्त्र-ग्रन्थमाला
# KALĀMŪLAŚĀSTRA SERIES

GENERAL EDITOR
**KAPILA VATSYAYAN**



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# Kāṇvaśatapathabrāhmaṇam

**Volume II**

Edited and Translated
by
**C.R. Swaminathan**



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# GENERAL EDITOR'S NOTE

As is now well-recognised, the Indira Gandhi National Centre for the Arts through its diverse programmes of research and publications, fieldwork and documentation, seeks to recontextualise the arts within the larger dynamics of the natural and human environment. The methodology is interdisciplinary and multidisciplinary. As a primary prerequisite is the need to make accessible, in original and translation, texts that lay the foundations of the Indian artistic traditions and those others that are specific to particular arts. The *Kalāmūlaśāstra series*, thus, concentrates on the 'textual' in relation to the traditions of oral transmission, as also contemporary practice. In the *series*, early fundamental texts on music, such as, *Mātrālakṣaṇam, Dattilam, Bṛhaddeśī* as also comparatively late texts, e.g., *Śrīhastamuktāvali* and *Nartananirṇaya*, have already appeared. Also, *Śilparatnakośa* and *Mayamatam, vāstu* and *śilpa* texts of the Orissan and Tamilian traditions have been published. Two texts belonging to the category of *Āgama* and *Purāṇa*, viz. *Svāyaṃbhuvasūtrasaṃgraha* and *Kālikāpurāṇe Murtivinirdeśaḥ*, have been published.

Now, we have pleasure in introducing the *Kāṇvaśatapathabrāhmaṇam* also in the *series*. The Vol.I of the *Kāṇvaśatapathabrāhmaṇam* containing the first Kāṇda has already appeared as the 12th in the *series*. The present volume — 22nd in the *series*, comprises the second and the third Kāṇda of the Brāhmaṇa. Subsequent volumes will present the remaining Kāṇdas.

While the texts on particular arts or a group of related arts, provide details of the principles of form and delineate intricacies of techniques, the foundations of these lie in the articulation of a world-view in the Vedas, the speculative thought of the Upaniṣads and the elaborate system of rites and rituals enumerated in the Brāhmaṇas. The theory and technique of the particular arts is but a specific branch and flowering of a single unified vision. The world-view is embedded in the recognition of ceaseless movement of the universe where the parts are related to the whole, matter and energy are reciprocal and 'man' is only one amongst all living matter. Vedic hymns are considered as 'revelations' (*Dṛṣta*) because they are inspired by an intuitive insight and 'flash'. Little wonder while the *Śruti*(the Vedic corpus) has remained immutable, its interpretation at the level of thought, intellection and systematised concretisation, have been many.

While the Upaniṣads speculate on the nature of the universe, and the relationship of the one and the many, the immanent and transcendental, the Brāhmaṇas make concrete the world-view and the concepts through a

highly developed system of ritual–*yajña*. This functions as a strategy for a continuous reminder of the inter-relatedness of man and nature, the five elements and the sources of energy. The rituals (*yajña*) yoke together the different orders of time and space in specific duration, and thus establish a system of correspondences between the micro and the macro, the finite and infinite, the specific and the universal, the physical and the metaphysical. Physical space is demarcated and consecrated, the *śālā*, altars are made; Sky, Earth, Sun and the Moon are invoked; fire is kindled; verses of *Ṛg*, *Sāman* and *Yajuṣ* are chanted, sung and recited, by different people; oblations are made of diverse substances through stylised movement and gestures. Through the ritual a spatial and temporal order is restored, individual identities are submerged in a collective purification. The Brahmanic ritual also is, in our contemporary language, a multimedia performance of a very high order. In this performative act lie the seeds of later temple architecture, musical forms, dance and drama. It is not without significance that the writer of the *Nāṭyaśāstra* acknowledges debt to all the Vedas and states that the theatrical performance is a *yajña*.

Aesthetics and artistic practices are rooted in the functionality of ordinary and everyday life but its goal and ultimate objective is to evoke a state of bliss and experience, analogous but not identical, to the supreme mystical *ānanda*. The ordinary is transubstantiated to the extraordinary, the *laukika* to the *alaukika*. For this purpose, at the level of structures, methodologies and technique, the Brāhmaṇa texts and the practice of the *yajña* and its *viniyoga* serve as a model. The Brāhmaṇa texts thus serve as the foundation of artistic practice, as much as being texts of theology and liturgy or litany. The texts on the specific arts tacitly accept this as is evident from a reading of the early texts on the arts and an examination of the actual survivals.

So far, the Brāhmaṇa texts have been looked at and studied by those whose primary concern has been with cosmology, religion and ritual. It is only in the last decade that there has been a new and fresh interest in the study of art as ritual and ritual as artistic practice. In this context the re-edited publication of this fundamental text on ritual — the *Śatapathabrāhmaṇam* — is both timely and relevant.

The responses to the first volume have convinced us of the importance of this seminal text. Many scholars, both art historian and those from the field of History of Science, specially mathematics, have acknowledged the need for a reinvestigation of the contents of the *Śatapathabrāhmaṇam*.

Julius Eggeling, Caland and other pioneers, had edited and translated the text. While Eggeling translated the Mādhyandina recension, Caland

carried on the work of editing and translating eight Kāṇdas of the *Kāṇvaśatapathabrāhmaṇam*. Julius Eggeling who spent many decades of his life on this particular Brāhmaṇa, in an erudite introduction, says—

> "....In the whole range of literature few works are probably less calculated to excite the interest of any outside the very limited number of specialists, than the ancient theological writings of the Hindus, known by the name of Brāhmaṇas. For wearisome prolixity of exposition, characterised by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, these works are perhaps not equalled anywhere; unless, indeed, it be by the speculative vapourings of the Gnostics, than which, in the opinion of the learned translators of Irenaeus, 'nothing more absurd has probably ever been imagined by rational beings'. If I have, nevertheless, undertaken, at the request of the Editor of the present Series, what would seem to be a rather thankless task, the reason will be readily understood by those who have taken even the most cursory view of the history of the Hindu mind and institutions".

As Eggeling continued the work, gradually but surely he began to recognise the value of the work. Not only was he impressed with the ritual (then called 'sacrifices') practices, but began to see the philosophic and mystical significance. He recognised that through the ritual(*yajña*), the 'cosmos' was being renewed. The *yajña* in essence is refuelling the depleted energies—a resurrection of the dead elements. He began to appreciate why in the etymology of the Brāhmaṇas it is born through movement. Hence it is *yañ + ja* which is as much *yajña*. Eggeling then remarked that "...........the periodical sacrifice is nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter". — (Introduction to Part IV).

At the end of his arduous task requiring extraordinary patience, perhaps, Eggeling himself changed, for no longer was it a thankless task. The Brāhmaṇas were no longer just a series of highly artificial system of sacrificial ceremonies, but were, instead, both mystical and concrete. Understandably, he concluded :

> "And now my task is done, and I must take leave of this elaborate exposition of the sacrificial ordinances of Indian theology. For well-nigh a score of years the work has 'dragged its slow length along,' and during that time it has caused me – and, I doubt not, has caused some of my

readers, too — not a few weary hours.
...........but for Professor Max Muller's timely exhortations and kindly encouragement, the work might perhaps never have completed. 'I know,' he once wrote to me, 'you will thank me one day for having pressed you to go on with your work;' and now I do indeed thank him most sincerely and with all my heart for the kindness and patience he has shown me these many years. But, strange to say, now that the work is completed, I feel as if I could not do without working at it; and certainly, if a second edition could ever have been required of a work of this kind, it would have found me ready once more to work my way through the bewildering maze of rites." –(Introduction to Part V)

The IGNCA undertook to look at the text, once again, taking into account the valuable work done by Eggeling and Caland, in order to contextualise the text within the larger discourse of the Indian tradition, specially its system of developing multilevelled and multilayered structures of thought, meaning and form. Also, because the *Śatapatha* is a fundamental text of the formal aspects of ritual traditions relevant for identifying the principles of form and the methodology of establishing correspondences between the idea and the 'image', the concept and the symbol, and of course, myth and ritual in the Indian arts. As is well recognised, the conception of the 'Puruṣa' is fundamental and pervasive in the Vedas, Brāhmaṇas and the Upaniṣads. While the Puruṣa Sūkta of the *Ṛgveda* may be revelation, it is the Brāhmaṇas which identify the ritual (*yajña*) with Prajāpati. The physical construction of the altars, the essence of the piling up of bricks is essentially symbolic. It has the purpose of carrying out in ritual form the essential act of reconstruction of Prajāpati whose sacrifice as Puruṣa has resulted in the creation of the universe in all its parts. The ritual is not restricted to a definite act in time; it is a constant process. Therefore, the dismembered Prajāpati must be ever and again renewed. The renewal is brought about by the construction of Prajāpati in the shape of a fire altar. The concepts of Prajāpati, Puruṣa and Agni coalesce. The *Śatapatha* develops the theme in the tenth Kāṇda philosophically and identifies its symbolic significance in terms of space and time. Indian architecture, likewise, conceives of the temple as Puruṣa and assembles the architectural members as in a ritual. So far, art-historians have not paid adequate attention to this relationship, except a few like Stella Kramrisch in her monumental work. "The Hindu Temple".

The publication of a new edition with text and translation will, it is hoped,

facilitate access to primary text of fundamental importance for the student of both ritual as well as the arts.

The *Śatapathabrāhmaṇam* belongs to *Śukla Yajurveda* and as has been pointed out by the Editor, is available in two recensions known as Kāṇva and Mādhyandina. The Mādhyandina text was edited by Weber in the year 1923 and its English translation was rendered by Eggeling. In the case of Kāṇvaśatapatha, Prof. Caland published the critical edition only of the first seven Kāṇdas; of the remaining ten Kāṇdas he included only the difference in reading in the two recensions.

The present edition includes the full text with translation. No doubt, the work of Caland and Eggeling has been considered primary. However, the learned Editor, Dr. C. R. Swaminathan has consulted other manuscripts, specially one in Telugu script and another in a private collection from Karnataka. These are based on the oral transmission of the text.

A careful re-collation of the text has thus been done by checking original manuscripts used by Caland and others, now located in Nasik, Belgaum and Pandarpur and the orally transmitted text. Consequently, the text has been culled out by a most comprehensive search, collation, editing and translation. Also, naturally, the viewpoint differs from the European scholars. No longer is the fundamental concern to trace Indo-Iranian sources and make comparisons with the Romans, etc. Dr. C. R. Swaminathan — our Editor — critically assesses the text in Vimarśa section. With a command on both language and contemporary practice, he comments and elucidates certain technical aspects of the performance of *yāgas* connected with this Brāhmaṇa. Besides, he alludes to other *yāgas* and the relevance of the Kāṇvaśatapatha as textual authority. A Glossary of technical terms related to objects used in performing *yāgas* along with their illustrations, has been added. All this material, it is hoped, will be an invaluable source of knowledge on a much partially quoted and discussed but infrequently read text, in original or translation. The contents would be of interest both to theologists as also to those interested in the foundations of artistic traditions, architecture, music, dance and theatre and those interested in the study of ritual as a discipline.

IGNCA is deeply indebted to Dr. C. R. Swaminathan for undertaking this enormous and highly specialised project. With his command on the subject, he has accomplished a very difficult task, with erudition, patience and rare understanding. I should also like to acknowledge and appreciate the work of Dr. Advaitavadini Kaul for seeing this complex text through the press.

KAPILA VATSYAYAN

# CONTENTS

# ABBREVIATIONS

| | |
|---|---|
| B | Manuscript from Belgaum got through the good offices of Sri Pimplapure. |
| C | Manuscript in the Calcutta Asiatic Society Library, described by Caland as codex 3. |
| Ca | The reading adopted by Caland in his edition. |
| CL | Calcutta manuscript described by Caland as codex 10. |
| Co | Colebrooke's manuscript described under codex 4. |
| H | Paper manuscript in possession of Sri Marthanda Dikshit, Hubli, Karnataka. |
| K | Incomplete palm-leaf manuscript of Sri Kumaraswami Dikshitar, Illippai, Tamil Nadu. |
| L | Manuscript in the India Office Library, described by Caland as codex 9. |
| M | Madras manuscript—Government Oriental Manuscripts Library, Madras, described by Caland as codex 1. |
| MD | The Mādhyandina Śatapatha Text. |
| Ms | Manuscript. |
| Mss | Manuscripts. |
| My | Paper manuscript of Oriental Institute, Mysore, described by Caland as codex 8. |
| N | Manuscript from Nasik compared by the good offices of Sri Pimplapure. |
| Ne | Nepal manuscript described by Caland as codex 11. |
| P | Manuscript in the Paris Library referred to by Caland as codex 4. |
| P 1 | Paper manuscript from Poona University Library, complete. |
| P 2 | Paper manuscript from Poona University Library, incomplete. |
| Pa | Manuscript from Pandarpur, compared through the good offices of Sri Pimplapure. |
| Po | Oxford University Manuscript described by Caland as codex 5. |
| SB | *The Kāṇva Śatapatha Brāhmaṇa.* |
| T | Palm-leaf manuscript of Saraswati Mahal Library, Tanjore, described by Caland as codex 2. |
| TE | Printed edition of the *Kāṇva Śatapatha*, edited by Bhagavatulu Lakshmipathi Sastri, printed at Tripurasundari press, Tenali, published by Yajñavalkya Mahajana Sangha in 1923 in 2 Vols. |
| V1 | Banaras manuscript numbered by Caland as codex 6. |
| V2 | Paper manuscript belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi. |
| W | Manuscript from Wai, Maharashtra, compared through the good offices of Sri Pimplapure. |

# INTRODUCTION

The Vedas form the earliest literature available to humanity, handed down by an unbroken oral tradition, throwing light on the religious, social and cultural life and aspirations of the people who inhabited the south and south-east Asian regions. The word 'Veda', is derived from the root *vid,* to know. The Veda refers to that group of expressions which enables us to know the ways and means of achieving the fourfold aims of human existence, namely *dharma* (righteousness), *artha* (prosperity in material terms), *kāma* (physical and mental happiness) and *mokṣa* (unmitigated spiritual bliss of ever-lasting nature). Another definition of the Veda is that which throws light on those means of emancipation or on those superhuman agencies who can help in the emancipation, which cannot be known or identified by the other two means of know - ledge,viz. *pratyakṣa* (perception) and *anumāna* (inference). It is, in other words, a collection of sounds that reveal super-mundane matters or that which enables us to perceive the supra-sensual phenomena, अलौकिकार्थवेदकशब्दराशिर्वेदः.

The Vedas consist of the *mantras* (also called Saṁhitās) and the Brāhmaṇas. *Mantras* include prayers to divine beings and also deal with the super-natural powers of those divine entities which have a sway over the living beings in this Universe, both in their genesis and in their behaviour. The *mantras,* by virtue of the potency of their sounds, are themselves believed to influence the atmospheric conditions and also divert the physical, psychical and metaphysical activities of living beings and bring about peace and harmony among human beings themselves and between human beings and nature.

The Brāhmaṇas are in a sense, the earliest annotations of the *mantras* also called the Saṁhitā portions. They contain some etymological derivations of words found in the latter, serve as manuals for the performance of Vedic sacrifices involving the usages of the *mantras,* dilate on some narratives and anecdotes to drive home the significance of particular statements of the Saṁhitā and their usages in particular contexts, etc. In short, the Brāhmaṇas reveal to us the nature of *dharma* (that unseen moral and spiritual merit or *adṛṣta* produced by such mental and physical activities that fall within the purview of righteousness), which would lead to the other three *puruṣārthas* or human goals, viz. *artha, kāma* and *mokṣa*. The Saṁhitā, on the other hand, reveals to us the divine entities to be propitiated for the earning of *dharma,* their nature and the various offerings that go to propitiate them.

Indian tradition holds both the Saṁhitā and the Brāhmaṇa equally sacrosanct revelations of non-human origin. They are eternal collections of sounds revealed from time to time due to divine will. Jaimini, who, according to

Indologists, antedates the Christian era, in his *Mīmāṃsā-sūtras* that lay down the guide-lines for the interpretation of the Vedas, has treated the Saṁhitā and the Brāhmaṇa at par. He has not only accepted both as authentic Vedic texts but laid at rest all speculations regarding the *apauruṣeyatva* of the Brāhmaṇa part. He refers to an earlier scholar, by name Kāśakṛtsna, on whose lines, he claims to have planned his own *sūtras*. That means, much earlier to Jaimini, the *apauruṣeyatva* of both the Saṁhitā and Brāhmaṇa had come to stay as an accepted fact and both together had been held as the uncontrovertible source of the entire spectrum of valid knowledge, the sheet-anchor of later metaphysical speculations.

Of the four Vedas, the first three are considered specially important and are collectively called the *Trayī vidyā*. This is because these three are indispensable for the performance of sacrifice or *yāga*. The hymns of the *Ṛgveda*, totalling 10,424 *mantras* are distributed over one thousand *sūktas* (hymns) that are divided into ten *Maṇḍalas*. These *Ṛks* are used in the chanting of *śastras* or invocatory prayers in honour of deities like Indra, Agni, Varuṇa, etc. and in the uttering of *yājyas* and *puronuvākyas* at the times of actual offerings. The *Yajus* formulae in prose, refer to the details of the performance of the various *iṣṭis* and *yāgas* and to the process of pressing Soma juice,etc. While collecting the pressed Soma juice in different cups or *grahas* for different gods, the *Ṛk* hymns set to music called *Sāmans* are sung. These *Sāman* chants are called *stotras*. Both *śastras* and *stotras* (in *Ṛks* and *Sāmans* respectively) are in praise of the qualities and characteristics of various deities for whom the *grahas* are collected. The priests who handle these three Vedas and perform the rituals connected with these are respectively called Hotṛ, Adhvaryu and Udgātṛ. Besides these, there is the Brahmā who is to monitor the entire sacrificial rituals and is supposed to be well-versed in the functions of the other three categories of priests. Each one of these four priests have three assistants, forming four *gaṇas* or groups. Thus the Hotṛ-gaṇa includes (1) Hotṛ, (2) Maitrāvaruṇa, (3) Acchāvāka (4) Grāvastut. The Adhvaryu-gaṇa consists of (1) Adhvaryu, (2) Pratiprasthātṛ, (3) Neṣṭṛ and (4) Unnetṛ. The Udgātṛ-gaṇa comprises of (1) Udgātṛ, (2) Prastotṛ, (3) Pratihartṛ and (4) Subrahmaṇya. The Brahma-gaṇa includes (1) Brahma, (2) Brāhmaṇācchaṁśin, (3) Āgnīdhra and (4) Potṛ.

The *Yajurveda*, which is most important from the point of view of sacrifice, is concerned with the techniques of conducting the *yāgas* and its Brāhmaṇa parts explain the rationale behind each one of the technical details. The priest handling the *Yajus* part is called Adhvaryu denoting his role in the *adhvara* or sacrifice. The *Yajurveda* has two main divisions, namely the *Śukla* or white and the *Kṛṣṇa* or black. There are three *śākhās* or schools of recitation of the *Kṛṣṇa-Yajurveda*, called the Kāṭhaka, the Maitrāyaṇīya and the Taittirīya. The Brāhmaṇa portions of the first two are not available now. The Taittirīya śākhā has two divisions of Mantra and Brāhmaṇa but they are not exclusively of

Mantras and Brāhmaṇas respectively. There is an intermixture of the two and that is perhaps the reason for its being named *Kṛṣṇa* or black.

Two recensions of the *Śukla-Yajurveda* have come down to us and each of them has the Saṁhitā and the Brāhmaṇa clearly separated and exclusive of each other. The Brāhmaṇa texts of both are called by the same name of *Śatapatha*, which literally means 'The hundred paths'. In the Mādhyandina version, the order in which the topics are dealt with, is the same as they appear in the Saṁhitā text of that *śākhā*, except for the *Piṇḍa-pitṛ-yajña* which appears after *Darśapūrṇamāsa* in the Saṁhitā and after *ādhāna* in the Brāhmaṇa. In the Kāṇva version, the Saṁhitā starts with the *Darśapūrṇamāsa* and the Brāhmaṇa deals with *ādhāna* first. Hence the first and second Kāṇḍas of the *Mādhyandina Śatapatha* are in the reverse order in the Kāṇva recension. The Mādhyandina Brāhmaṇa is divided into Kāṇḍas, Adhyāyas, Prapāṭhakas, Brāhmaṇas and Kaṇḍikās; whereas in the Kāṇva, all the divisions except the Prapāṭhakas are found. The contents of each division vary in the two versions and are as follows:

| **Divisions** | **Mādhyandina** | **Kāṇva** |
|---|---|---|
| Kāṇḍas | 14 | 17 |
| Adhyāyas | 100 | 104 |
| Prapāṭhakas | 68 | Nil |
| Brāhmaṇas | 436 | 435 |
| Kaṇḍikās | 7179 | 6806 |

The names of the Kāṇḍas also vary between the two and the sequence in which they appear is as below:

| **Name of the Kāṇḍa** | **Serial no. in Kāṇva** | **Serial no. in Mādhyandina** |
|---|---|---|
| Ekapāt Kāṇḍa | 1 | 2 |
| Haviryajña Kāṇḍa | 2 | 1 |
| Udhāri Kāṇḍa | 3 | — |
| Adhvara Kāṇḍa | 4 | 3 |
| Graha Kāṇḍa | 5 | 4 |
| Vājapeya Kāṇḍa | 6 | — |
| Sava Kāṇḍa | — | 5 |
| Rājasūya Kāṇḍa | 7 | — |
| Ukhāsaṁbharaṇa Kāṇḍa | 8 | 6 |
| Hastighaṭa Kāṇḍa | 9 | 7 |
| Citi Kāṇḍa | 10 | 8 |
| Sāgniciti (Sāciti) Kāṇḍa | 11 | — |
| Sañciti Kāṇḍa | — | 9 |

| | | |
|---|---|---|
| Agnirahasya Kāṇḍa | 12 | 10 |
| Aṣṭādhyāyī Kāṇḍa | 13 | 11 |
| Madhyama Kāṇḍa | 14 | 12 |
| Aśvamedha Kāṇḍa | 15 | 13 |
| Pravargya Kāṇḍa | 16 | — |
| Bṛhadāraṇyaka Kāṇḍa | 17 | 14 |

Generally, the division of Kaṇḍikās is more rational in the Kāṇva text than in the other. The sequence of the Adhyāyas in the former recension is also less erratic than in the Mādhyandina. The name '*Śatapatha*', as Eggeling has suggested, might have been based on the number of Adhyāyas in the Mādhyandina which is exactly one hundred. But the Kāṇva recension, which has one hundred and four Adhyāyas is also known by the same name. In Indian tradition words like '*śata*' and '*sahasra*', indicating numbers, do not always stand for the exact numbers. They are often approximate indications. When they name a work as *Sahasranāma-stotra* (a prayer with 1000 appellations of gods) it is not unusual to find 1008 names in it.

The first half of the *Mādhyandina-Śatapatha* ending with Sañciti Kāṇḍa consists of sixty Adhyāyas distributed among nine Kāṇḍas and the corresponding portion of the *Kāṇva-Śatapatha* ending with Sāgniciti or Sāciti Kāṇḍa consists of sixty-five Adhyāyas distributed among eleven Kāṇḍas. There are some evidences to show that only this first part in each of these Brāhmaṇas was in vogue in the oral tradition of learning, i.e. *adhyayana-paramparā*. It is perhaps due to the fact the Kāṇḍas from 10 to 13 in Mādhyandina and from 12 to 15 in Kāṇva deal with sacrificial rituals not usually practised and the 14th Kaṇḍa in Mādhyandina and the last two Kāṇḍas in Kāṇva (16 and 17) deal with metaphysical matters comprising the *Bṛhadāraṇyakopaniṣad*. However, it should be remembered that the *Bṛhadāraṇyakopaniṣad* has been in *adhyayana-paramparā* separately as an *Upaniṣad*, though not as a part of the Brāhmaṇa text. The text of the Mādhyandina school has already been critically edited by Weber and an English translation of the same by Eggeling has also come out. Prof. Caland prepared and published the critical text of the first seven Kāṇḍas of the *Kāṇva-Śatapatha*. In respect of the remaining Kāṇḍas, he has only indicated the main differences in readings between the Mādhyandina and the Kāṇva recensions.

Here an attempt has been made to present the critical text of the entire *Kāṇva-Śatapatha-brāhmaṇa* with all the 17 Kāṇḍas and also an English translation side by side.

It would be a repetition to describe the details of the manuscript material consulted by Caland in the preparation of his critical edition of the seven Kāṇḍas. The present edition, however, besides the variations in readings assiduously collected by Caland and carefully consulted here, has the added advantage of consulting the following materials:

(1) One imporant material that has been availed of for the preparation of this edition, which Caland has not mentioned, is the printed text of the *Kāṇva-Śatapatha* in Telugu script in two volumes. Despite many printing mistakes and typical characteristics of Telugu pronunciation, this printed edition has been very useful in sorting out some of the problems which Caland faced in deciding the correct textual passages. In the absence of a living oral tradition of the *Kāṇva-Śatapatha*, this edition, which was prepared at a time when the *adhyayana-paramparā* of the Brāhmaṇa was still in vogue, serves as a useful guide to understand how it was actually being chanted. In other words, it enables us to peep into the unbroken oral tradition upto a point of time when it was still a *śruti* and not a written document. We naturally attach maximum importance to this edition in keeping with our age-old practice of accepting greater credibility to what is an unbroken oral transmission than to what has been preserved in the form of written record.

(2) Out of the manuscripts collated by Caland, the following were rechecked in respect of the entire text. The reason being that Caland had to depend upon handwritten copies of Mss supplied to him by the concerned libraries and hence were likely to carry scribal errors.

(a) The manuscript designated as M (Madras) and numbered as Codex-1 by Caland has been rechecked with the original. This manuscript, as already described by Caland, is in Grantha script partly and Telugu script in some Kāṇḍas. It has no accent.

(b) The manuscript T (Tanjore) and numbered as Codex-2 by Caland is again unaccented and is a palmleaf manuscript which was described by Burnell and is available in the Tanjore Saraswati Mahal Library. The first three books of this manuscript which could not be consulted by Caland have also been collated for the present edition.

(c) The manuscript B (Benares) referred to by Caland as Codex-6 is the paper manuscript of the Sampurnanand Sanskrit University, Varanasi. This was also rechecked.

(d) The manuscript My (Mysore)described as Codex-8 by Caland belongs to the Oriental Library, Mysore and is again unaccented. A xerox copy of the entire manuscript in Telugu script, instead of a Devanagari transcript, was obtained for collation purposes.

(e) Besides the above, the paper manuscripts belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi with accent, was obtained through the good offices of Pandit Rajahans Ghanapāṭhī, a disciple of Sri Purohit. This manuscript has been designated as V 2 indicating Varanasi-II.

(f) My good friend Dr. T.N. Dharmadhikari, Director, Vaidika Samsodhana Mandala, Pune, helped me in getting a xerox copy of each of the two manuscripts deposited in the Pune University Library. Both are paper manuscripts with accent. The first one is complete and is given the symbol P.1 in our

references. The second one which seems to be only a copy of the former, covers the first three Kāṇḍas only and it is designated as P.2.

(g) One of the most valuable manuscripts which we could procure and which was not available for Caland, is the one in possession of Pt. Marthanda Dikshit of Hubli, Karnataka. It is a paper manuscript well accentuated and complete in every respect. It was got prepared by the late Chidambara Dikshitar of Hubli and he belonged to the last generation of *svādhyāyins* who maintained the oral tradition of *Śatapatha adhyayana.* The value of the manuscript is, for reasons stated earlier, of high order since it was recorded by a person himself well-versed in the oral recitation.

Hubli seems to have been a very well-known centre of Kāṇva studies in Karnataka and the name Chidambara is appearing in that line of scholarship almost in every alternate generation. All the five manuscripts including the two in Pune, that are found in south Maharashtra have somewhere or other the mention of Chidambara Dikshitar. My good friend Sri G.W. Pimplapure, who has been working on this text for quite some time, brought to my notice four manuscripts from Nasik, Belgaum, Wai and Pandarpur—all these four manuscripts from the region of north Karnataka and south Maharashtra have been partially collated with the help of copies made available by Sri Pimplapure. They are given the symbols N, B, W and Pa respectively. Although we may not attach individual importance to each of these four, because they all appear to be copies of the text of Hubli tradition but their utility in solving the riddles, particularly in the matter of accentuation cannot be under-estimated.

## THE NEED FOR THE FRESH EDITION

Caland's edition is limited to the first seven Kāṇḍas;in respect of subsequent Kāṇḍas, he only gives main deviations in the *Kāṇva-Śatapatha* from the *Mādhyandina-Śatapatha*.

Caland has made some emendments either on the basis of the Mādhyandina readings or on his own conjecture.In many such instances we found that the transcripts of the manuscripts which were consulted by Caland and which were fortunately made available to us in original, provided the clues to solve the riddles instead of resorting to conjectures. In some other cases, Caland's emendments were found to have been induced by imaginary grammatical defects. In a few cases,consultation with other Brāhmaṇa texts was found useful to solve problems of the readings without resorting to arbitrary amendments.

There are certain instances where the Kāṇva recension is more elaborate than the Mādhyandina or the *vice versa*. In such cases doubts about readings could be solved either by referring to the Mādhyandina Brāhmaṇa text or its commentaries by Sāyaṇa and Harisvāmin. No doubt, Sāyaṇa has meant only a brief gloss to the Mādhyandina text and has skipped over many passages presuming that the reader would have understood them from the other Brāhmaṇa texts and their commentaries. Harisvāmin's commentary, though little more elaborate, is less helpful when the merit of variant readings has to be decided on etymological or grammatical grounds. In spite of these drawbacks, both Sāyaṇa and Harisvāmin have come to our rescue in quite a number of places.

Of course, it is intriguing to find Sāyaṇa interpreting the same expression in one way in the *Mādhyandina-Śatapatha* and in a different way in some other texts. In such instances, it becomes difficult to decide the text and the meaning of such expressions found in the Kāṇva recension. This is not mentioned with a view to questioning the credibility of Sāyaṇa's scholarship. It would only mean that Sāyaṇa himself has acknowledged the possibility of variation in the interpretation or it may be that the entire Bhāṣya literature attributed to Sāyaṇa was not from the same pen. They might have been the products of individual efforts of a synod or consortium of scholars under the supervision of Sāyaṇa—an inference which has widely been accepted by scholars.

The manuscripts in Grantha or Telugu scripts which were obtained by Caland for collation in the form of Devanagari transcripts, have obviously carried some human scribal errors causing some difficulties for Prof. Caland. These are rectified by directly rechecking the original manuscripts, as in the instances of misspelt letters like *dha* and *tha*.

The Telugu printed edition in two volumes, mentioned earlier, was published by Tenali Sambhasivaraya in the year 1923. This edition has the following drawbacks:

(1) It is non-critical in nature, since the manuscripts outside the peninsula do not seem to have been consulted.

(2) Being in Telugu script, there are some obvious spelling mistakes caused by the different pronunciation of Sanskrit letters by the Telugu-speaking people as indicated above.

(3) The printing is of very poor quality.

In spite of these drawbacks, this edition has the credit of having been produced at a time when oral tradition of *Śatapatha* study was alive.

Besides, the manuscripts got from Hubli has also indication that it was written down by those who were themselves preserving the oral tradition and hence were in a position to make corrections in the manuscripts, wherever there were errors.

In conclusion, with all due respect to the western scholarship that has brought to the limelight some of the most valuable Vedic texts, I would like to submit that the preparation of critical editions of Vedic texts cannot be and should not be on the same lines as preparing the critical edition of any other classical Sanskrit text. Insofar as the Vedic literature is concerned, the oral tradition is the most dependable basis and the sources where the oral tradition was alive till the recent past will be more dependable than the manuscripts which are copies of the copies. In other words, the validity of the recorded evidence of Vedic text is directly proportionate to its proximity in time and space, to the oral tradition. This principle has been kept in view while preparing this edition.

A detailed textual note is appended at the end of each Kāṇḍa where our preferences to a particular reading needed justification or inclusion of a particular alternate reading called for reasoning.

In the case of translation, Prof. Eggeling's rendering of the *Mādhyandina-Śatapatha* has been taken as a guiding light, not only because that great scholar has maintained a high level of excellence, but also because he has made it a readable translation despite the repetitive nature of the Brāhmaṇa text. His cross references to other texts on occasions where the translation of a passage is difficult, has helped us in no small measure. I have no hesitation in recording my dependence on Eggeling's translation.

A section entitled Vimarśa has been appended to discuss certain technical topics connected with the *Śatapatha-brāhmaṇa*. Incidentally it also contains a bird's eye view of all the *Somayāgas* which are elaborately dealt with in the *Śrauta-sūtras* and for the performance of which this Brāhmaṇa text provides the basic material. This section also includes certain titles, with a view to throwing some light on the ritualistic significance of some specific rites prescribed during the course of performance of *yāgas*.

We have also appended an almost exhaustive glossary of technical terms relating to the utensils used in the sacrifices and pictorial representations of these utensils and instruments are also given separately. An alphabetical Kaṇḍikā index with Kāṇḍa, Adhyāya and Brāhmaṇa numbers is included to facilitate quick reference. At the beginning, a descriptive list of contents of each Brāhmaṇa has also been provided for the benefit of scholars.

Originally it was proposed to give an English translation of Kaṇḍas I to VIII only where there are major differences between the Kāṇva and Mādhyandina recensions. It was even felt that giving an English translation for Kāṇḍas

IX to XVII may be redundant while the translation by Eggeling is available. In fairness to Eggeling, it must be mentioned that his translation does not call for much improvement. Despite this, a fresh translation has been attempted also for the latter half of the *Kāṇva-Śatapatha* even though the readings of Mādhyandina and Kāṇva have very little difference. This fresh attempt is justifiable on the grounds that it is in the interest of continuity of the methodology adopted for the first eight Kāṇḍas and it would also help to present a homogeneous independent translation of the Kāṇva recension. I have no hesitation to acknowledge my dependence on the translation of Eggeling and at the same time I would like to assure the readers that the alterations in the language of Eggeling are not introduced only for the sake of alterations and not in the least as a camouflage. The changes introduced are mostly to maintain continuity in the usage of English equivalents adopted in the earlier Kāṇḍas.

Therefore, to the extent my translation agrees with that of Eggeling, the gratitude to Eggeling is obvious. To the extent they differ from Eggeling, it may be ascribed to the compulsions which were felt to bring about homogeneity and uniformity with my translation of the first eight Kāṇḍas.

A colossal work like this, which was undertaken without fully realising its vastness could not have been completed without the unreserved co-operation of friends and institutions who lent or provided copies of manuscripts in their possession, team of scholars with knowledge of various scripts who helped in getting the manuscripts collated word for word and above all the unflinching help that was received from a group of scholars in editing and translating the text. Particular mention should be made of Prof. K.V. Seshadrinath Sarma, Sri T.K. Chayapati Sarma and Prof. A.V. Nagaraja Sarma who provided the academic co-operation for this monumental work. Sri S. Ranganatha Sarma, Sri G.W. Pimplapure and Sri A.S. Subbukrishna Srautigal have helped me in collating the various manuscripts. Last but not the least in importance, Sri H. Subramanian was very helpful in doing the typing work of the translation.

I cannot find adequate expression to convey my gratitude to the IGNCA and particularly to its dynamic Academic Director Dr. (Smt.) Kapila Vatsyayan for the confidence she reposed on these weak shoulders of mine when this project was entrusted to me.

C.R. Swaminathan

# काण्वशतपथब्राह्मणम्

# Kāṇvaśatapathabrāhmaṇam

# हविर्यज्ञकाण्डम्

## प्रथमोऽध्यायः

### प्रथमं ब्राह्मणम्

स वै व्रतमुपैष्यन्नन्तराहवनीयं च गार्हपत्यं च तिष्ठन् प्राङ्तिष्ठन्नप उपस्पृशति स यदप उपस्पृशत्यमेध्यो वै पुरुषस्तेन ह पुरुषोऽमेध्यो यदनृतं वदति तेनेदमन्तरतः शुक्तः पूतिर्वाति मेध उ वा आपो मेध्यो भूत्वा व्रतमुपायानीति[1] पवित्रमापः पवित्रपूतो व्रतमुपायानीति ॥ १ ॥

स आहवनीयमीक्षमाणो व्रतमुपैत्यग्ने व्रतपत इति व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यतामित्यग्निर्वै देवानां व्रतपतिस्तस्मा एवैतद्व्रतं चरिष्यन्प्राह तस्मै निवेदयति तच्छकेयं तन्मे राध्यतामिति नात्र तिरोहितमिवास्ति ॥ २ ॥

अथ श्वोभूते सꣳस्थितौ विसृजतेऽग्ने व्रतपत इति व्रतमचारिषं तदशकं तन्मेऽराधीत्यशकद्ध्येतद्यो यज्ञस्य सꣳस्थामगन्नरात्सीद्धि यो यज्ञस्य सꣳस्थामगन्नेतेन नु भूयिष्ठा इवोपयन्त्यनेन त्वा उपेयाद्य[2] इतोऽनुशासनं कुर्यात्[3] ॥ ३ ॥

द्वयं वा इदं न तृतीयमस्ति सत्यं[4] चैवानृतं च ततः सत्यं देवा अनृतं मनुष्याः स उपेयादिदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपावर्तते स यावदस्य वशस्स्यात्तावत्सत्यमेव[5] विवदिषेदेतद्ध वा एकं देवा व्रतं चरन्ति यत्सत्यं तस्माद्यशो यशो ह भवति य एवं विद्वान्त्सत्यं वदति ॥ ४ ॥

१. व्रतमुपयानीति H
२. उपेयाद्य V 1
३. कुर्यात् Ca
४. सत्यं TE
५. सत्यमेव विव TE, V 1

# HAVIRYAJÑA KĀṆḌA

## Chapter One

### BRĀHMAṆA I

1. He, who is going to undertake a vow, touches water, standing between the *Āhavanīya* and the *Gārhapatya* (fires), standing (facing) eastward. (The reason) why he touches water is that man is indeed impure (sacrificially). Man is sacrificially impure because he speaks untruth. By that (touching) is verily 'sacrifice'. (He touches water, thinking), "Let me undertake the vow after becoming fit for sacrifice". Water is pure (a purifier). (He touches water, thinking), "Let me assume the vow, after having been purified by a purifier".

2. Looking at the *Āhavanīya*, he assumes the vow, saying in the beginning, "Oh Lord of vows! I shall observe the vow. May I be capable of it! May it be accomplished for me". For, Agni is the Lord of vows for (towards) the gods. Verily, therefore, does he, who is going to observe this vow, say and report to him (Agni). "May I be capable of it! May it be accomplished for me". There is nothing concealed, as it were, here (in this expression) (it is obvious).

3. When the morrow (after the completion of the ritual) has arrived, at the conclusion he leaves off (the vow, ceremoniously) saying, "Oh Agni, Lord of vows! I have conducted the vow. I have been capable of it. It has been accomplished for me." He has been capable in that he has reached the completion of the sacrifice. He who has reached the completion of the sacrifice has verily succeeded. Most (of the sacrifices) commence this way. Or, one who may give direction may take it up in this following (way).

4. This is verily twofold, there is no third. (It is) indeed truth and untruth. Of them, truth is the gods, untruth, the men. He should commence (the vow) saying, "Here, now I reach truth from untruth". By that he goes to the gods from men. As long as he is under the control of the vow, so long should he desire to speak only the truth. Indeed, the gods keep this one vow, viz. Truth. From that (comes) glory. He who speaks the truth, knowing it to be thus, indeed becomes glorious.

अथ श्वोभूते सꣳस्थितौ विसृजत इदमहं य एवास्मीत्यमानुष इव वा एतद्भवति यद्व्रतोपेतः स एतेन पुनर्मानुषो भवति क[6] उ हि ब्रूयादिदमहꣳ सत्यादनृतमुपैमीति स यदाहेदमहं य एवास्मि स एवास्मीति तेनैव मानुषो भवतीति नु व्रतोपायनस्य ॥५॥

अथ वा अतोऽशनानशनस्यैव तदु हाषाळ्हः सावयसोऽनशनमेव व्रतं मेने मनो वै देवा मनुष्यस्याजानन्तीति होवाच ते हैनमेतद्विदुर्व्रतमुपयन्तमेष नः प्रातर्यष्टेति तस्य विश्वे देवा गृहानभ्यागच्छन्ति तेऽस्मिन्नेताꣳ रात्रिमुपवसन्ति तस्मादुपवसथस्तन्न्वा अनवक्लृप्तं यो मनुष्यान्वसतोऽत्यश्नादनवक्लृप्तमिदु तदसद्यो देवान्वसतोऽत्यश्नात्तस्मान्ना-श्नीयादिति ॥ ६ ॥

तदु होवाच याज्ञवल्क्यो यदि नाश्नातीति[7] पितृदेवत्यो भवत्यवीर्य इति यद्यु तस्याश्नाति यस्य हवि[8]र्गृह्णन्तीति देवान्वसतोऽत्यश्नातीति स यदेवाशितमनशितं तदश्नीयादिति होवाच यस्य हविर्न गृह्णन्तीति स यदा[9]हाश्नाति तेनापितृदेवत्यो भवति वीर्यवान्यदु तस्याश्नाति यस्य हविर्न गृह्णन्ति तेनो देवान्वसतो नात्यश्नाति तस्माद्यदेवा-रण्यं वृक्ष्यं[10] किञ्चित्तदश्नीयात् ॥ ७ ॥

उत ह स्माह बर्कुर्वार्ष्णो माषान्मे पचतेति न ह्येतेषाꣳ हविर्गृह्णन्तीति तदु तदाति-विज्ञान्यं व्रीहियवयोर्वा एषोपचा यच्छमीधान्यं व्रीहियवा एतेन भूयाꣳसस्तस्माद्य-देवारण्यं वृक्ष्यं[11] किञ्चित्तदश्नीयात् ॥ ८ ॥

स एताꣳ रात्रिमाहवनीयागारे वैव शयीत गार्हपत्यागारे वा देवान्वा एष उपावर्तते यो व्रतमुपैति स यानेव देवानुपावर्तते तेषामेवैतन्मध्ये शेते सोऽधः शयीताधस्तादिव

६. को हि L
७. नाश्नाति M
८. हवि Ca, K
९. यदहा Ca M,K, यदहा V 1
१०. ११. वृक्षं Ca

**5.** Then, at the completion, when the morrow has arrived, he leaves off (the vow) saying, "Now I am verily what I am". In that one has commenced a vow, he now becomes non-human (superhuman), as it were. He becomes a man again by this (ceremonial ending of the vow). Who will, indeed, say, "I now reach untruth from truth?" When he says, "I am now verily the same person that I am". By that itself he becomes a man (again). So is it indeed regarding the undertaking of a vow.

**6.** Now, regarding eating and non-eating from now on—on this (point) Āṣāḷha Sāvayasa considered only non-eating (fasting) as a vow. "The gods verily know the mind of man", so he said, "They know this about him who embarks upon a vow—This man is going to sacrifice to us in the morning. All the gods repair to his house. They remain there this (whole) night, fasting (or this whole night they keep near him). Hence it (the previous night) is *upavasatha*. It is indeed improper that one should eat before men who live (with him) eat. Verily it would be improper that one should eat before the gods who live (with him) eat. Therefore he should not eat".

**7.** About that, Yājñavalkya said, "If he does not eat, he becomes one having the manes as his deity (a sacrificer to the manes); (he becomes) one without virility". If he eats of that of which they (the gods) receive as oblation, then he eats before the gods who stay (with him) have eaten. Therefore he may verily eat that which when eaten, still amounts to not having been eaten. "So did he say indeed". When he verily eats of what they (gods) do not receive (as oblation) thereby he becomes one who does not (now) have the manes as his deity; (he remains) one possessed of virility. That he eats of that of which they (the gods) do not receive as oblation, thereby verily he does not eat before the gods who dwell (with him). Therefore he may eat only something which is indeed (the produce) of a forest tree.

**8.** And Barku Vārṣṇa also said, "Cook beans for me, for (the gods) do not receive an oblation of them". It verily relates to what is beyond comprehension for the pulse grain is what makes rice (paddy) and barley swell up (by being added to them). Paddy (rice) and barley indeed become abundant with this (pulse added to them). Therefore, one may eat only something which is (the produce) of a forest tree.

**9.** This night he should be down (sleep) only in either the *Āhavanīya* apartment or the *Gārhapatya* apartment. For, he who commences a vow goes indeed to the gods. He sleeps thus verily amidst them, gods, to whom he goes. He should lie down

हि श्रेयस उपचारः स उत्तिष्ठन्नेवाप एव प्रथमेन कर्मणाभिपद्यते यज्ञो वा आपो यज्ञमेवैतत्प्रथमेन कर्मणारभते ताः प्रणयति [१२]यज्ञमेवैतद्वितनोति ॥ ९ ॥

स प्रणयति कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै त्वा युनक्तीत्ये–ताभिरनिरुक्ताभिर्व्याहृतिभिरनिरुक्तो वै प्रजापतिः प्रजापतिर्यज्ञस्तत्प्रजापतिमेवैत–द्यज्ञं युनक्ति ॥ १० ॥

अथ यद्वेवापः प्रणयत्यद्भिर्वा इदꣳ सर्वमाप्तं प्रथमेनैवैतत्कर्मणा सर्वमाप्नोति यदेवास्य होता वाध्वर्युर्वा ब्रह्मा वाग्नीद्वा स्वयं वा यजमानो नाप्नोति तदेवास्यैतेन सर्वमाप्नोति ॥ ११ ॥

अथ यद्वेवापः प्रणयति देवान्ह वै यज्ञं तन्वानानसुररक्षसानि ररक्षुर्न यक्ष्यध्व इति तस्माद्रक्षाꣳसि ततो ह देवा एतं वज्रं ददृशुर्यदापो वज्रो हि वा आपस्तस्माद्येन यन्ति [१३]निम्नं तद्भवति यत्रोपतिष्ठन्ते निर्दहन्ति तत्तमुदयच्छꣳस्तेन नाष्ट्रा रक्षाꣳस्यपहत्य तस्याभयेऽनाष्ट्रे निवाते यज्ञमतन्वत तथो वा एष एतं वज्रमुद्यच्छति तेन नाष्ट्रा रक्षाꣳस्यपहत्य तस्याभयेऽनाष्ट्रे निवाते यज्ञं तनुते ॥ १२ ॥

ता उत्सिच्य गार्हपत्यमुत्तरेण सादयति योषा वा आपो वृषाग्निर्गृहा वै गार्हपत्यो गृहेष्वेवैतन्मिथुनं प्रजननं क्रियते वज्रमु वा एष उद्यच्छति योऽपः प्रणयति य उ वा अप्रतिष्ठितो वज्रमुद्यच्छतीति नैनमुद्यन्तुꣳ शक्नोति समेनꣳ शृणाति गृहा उ वै गार्हपत्यो गृहाः प्रतिष्ठा तदेतस्यां प्रतिष्ठायां प्रतिष्ठित एतं वज्रमुद्यच्छति तथैनमेष वज्रो न हिनस्ति ॥ १३ ॥

ताः प्रणीयोत्तरेणाहवनीयꣳ सादयति योषा उ वा आपो वृषाग्निर्मिथुनमेवैतत्प्रजननं क्रियत एवꣳ हि मिथुनं क्लृप्तमुत्तरतो हि स्त्री पुमाꣳसमुपशेते तस्मादुत्तरतः सादयति ता नान्तरेण संचरेन्नेन्मिथुनं चर्यमाणमन्तरेण संचरानिति ता नातिप्रणयेन्नानाप्ताः

१२. यज्ञमेवै Ca, M,L
१३. निम्नं M, My

under (on the ground); for the respectful treatment of the better one (by a lower one) is from below, as it were. Even (on) getting up, he verily takes to water only, by his first action. Verily water is 'sacrifice'. He verily commences the sacrifice by this first action now. He fetches the waters. Thus he expands the sacrifice indeed.

**10**. He brings (the water ceremoniously) with these indeterminate utterances, "Who joins you? (Prajāpati joins you)". "He joins you". "For what (purpose) does he join you (for Prajāpati does he join you)". "For him (that) he joins you". Indeed Prajāpati is the undefined (not particularly defined as something) sacrifice. (He represents all sacrifices). Thus he verily joins (unites, yokes) Prajāpati himself (who is) the sacrifice.

**11**. That he indeed fetches water (ceremoniously) is (because) that all this (universe) is verily pervaded by 'Waters'. By even this first act, he (the sacrificer) obtains everything: whatever (even) the Hotṛ or Adhvaryu or Brahman or Agnīdh or the Yajamāna himself does not obtain, all that of this (sacrifice) (the sacrificer) verily obtains by means of this.

**12**. Moreover, why he brings water is this: The Asuras and the Rakṣasas prevented the gods who were performing sacrifice, saying, "You shall not sacrifice". Therefore they are (came to be called) Rakṣasas. Then indeed did the gods (found) discovered the thunderbolt, viz. water. Indeed the waters are thunderbolt. Therefore, by what (way) they (waters) go, that becomes a depression; where they are near (anything), they destroy it (burn it up). Then they (the gods) took it up. Having destroyed (driven away) the destructive Asuras with it, they performed the sacrifice in its shelter (under it) where there was no fear and where there was no destructive element. Thus indeed does this (sacrificer) lift up this thunderbolt (water) and with that having destroyed the destructive Rakṣasas, he performs the sacrifice in its fearless and safe shelter.

**13**. Pouring them out (a little) he places (the water vessel) to the north of the *Gārhapatya*. Verily waters are female; Agni is male. *Gārhapatya* (fire) is indeed the home. This productive pair is formed verily in the home. He who fetches water verily lifts up the thunderbolt. Whoever lifts (tries to lift) up the thunderbolt without (his being) firmly planted, he cannot lift it up. It destroys him (burns him up). Indeed *Gārhapatya* is the house. The house is a firm place (of rest). Being firmly planted in this (firm) resting place, he lifts up this thunderbolt. Thus, this thunderbolt does not harm this (sacrificer).

**14**. Having brought them, he placed them down north of the *Āhavanīya*. Verily waters are female; Agni is male. Verily thus a productive pair is formed. Thus indeed is a pair arranged; for, to the north (left) of the male does the female lie down near. Therefore he places (the water pot) to the north. One should not walk between them. If not, (it would be that) he would be moving in between a copulation that is taking place. He should not take it beyond. He should not set it

सादयेदस्ति वा अपां चाग्नेश्च विभ्रातृव्यं यथैव तदग्नेर्भवति यत्रास्याप उपस्पृशन्ति स यद्यतिप्रणयत्यग्नावधि भ्रातृव्यं वर्धयति यद्युवनाशा[१४]: सादयति न तं काममाप्नोति यस्मै कामाय प्रणयति तस्मात्संप्रत्येवोत्तरेण सादयेत् ॥ १४ ॥ इति प्रथमं ब्राह्मणम्॥

**द्वितीयं ब्राह्मणम्**

परिस्तीर्य द्वन्द्वं पात्राण्युदाहरत्यग्निहोत्रहवणीं च शूर्पं च स्फ्यं च कपालानि च शम्यां च कृष्णाजिनं चोलूखलमुसले दृषदुपले तद्दश दशाक्षरा वै विराड्विराळु वै यज्ञो विराजमेवैतद्यज्ञमभिसंपादयति ॥ १ ॥

स यद्द्वन्द्वमुदाहरति द्वन्द्वं वै मिथुनं प्रजननं[१] मिथुनमेवैतत्प्रजननं क्रियते द्वन्द्वमु वै वीर्यं यदा हि द्वितीयमुपयुतेऽथ वीर्यवत्तरो भवति सवीर्यतायै ॥ २ ॥

सोऽग्निहोत्रहवणीं च शूर्पं चादत्ते कर्मणे वां वेषाय वामिति यज्ञो वै कर्म यज्ञाय न्वेत्येवैतदाह वेषाय वामिति वेवेष्टीव हि यज्ञमथ वाचं यच्छति वाग्वै यज्ञोऽविक्षुब्धो यज्ञं तनवा इति ॥ ३ ॥

स प्रतपति प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातय इति वा निष्टप्तꣳ रक्षो निष्टप्ता अरातय इति ॥ ४ ॥

देवा ह वै यज्ञं तन्वाना असुररक्षसानामासङ्गाद्बिभयां चक्रुस्तद्यज्ञमुखादेवैतन्नाष्ट्रा रक्षाꣳस्यपहन्ति ॥ ५ ॥

उर्वन्तरिक्षमन्वेमीति प्रैत्यन्तरिक्षं वा अनु रक्षश्चरति यथायं पुरुषोऽमूल उभयतः परिच्छिन्नो ब्रह्मणैवैतदभयमनाष्ट्रमन्तरिक्षं कुरुते ॥ ६ ॥

१४. See Notes

१. प्रजननं missing in Pl, P2, H,K

down before reaching. There is, indeed, rivalry between waters and Agni, as that (enmity) comes to be when they (sacrificer and others) touch the water of this (vessel). If he carries (the waters) beyond (the north) he increases the enmity in Agni. And if he places the waters down even before reaching (the north), he does not gain (fulfilment of) that desire for which desire he fetches (the waters). Therefore he must place (the waters well (just) (appropriately) at the north). (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Having strewn sacrificial grass around (the fires), he fetches the (sacrificial) vessels, in pair: the *Agnihotra* ladle and the winnowing basket; the wooden sword and the potsherds; the wedge and the black antelope skin; the mortar and pestle; the two mill stones. That (comes to) ten. Verily Virāṭ metre is of ten syllables (per foot). Indeed *Virāṭ* (very shining) is the sacrifice. By this he (the sacrificer) verily brings about the brilliant sacrifice.

2. (The reason) why he fetches (the vessels) in pair (is that) a pair is indeed a productive couple; thus indeed a productive couple is formed. A couple is indeed 'virility'. When one unites with a second he becomes more virile. (He brings the vessels in pairs) for (acquiring) virility.

3. He takes up the *Agnihotra* ladle and the winnowing basket, saying, "(I take) you for work (I take) you for pervasion". Indeed work is sacrifice. He verily says (means) this, "(I take) you for sacrifice". (He says) "For pervasion (I take) you". He surrounds (pervades) the sacrifice, as it were. Then he restrains his speech. Verily speech is sacrifice. (He restrains speech with the thought) Being unruffled let me perform the sacrifice.

4. He heats (warms) (them), (saying), "The Rakṣas has been scorched; the enemies have been scorched" or "The Rakṣas has been very much scorched; the enemies have been very much scorched".

5. The gods performing the sacrifice were verily afraid of contact with the Asuras and Rakṣasas. This (sacrificer) thus destroys (removes) the destructive demons verily even from the commencement of the sacrifice.

6. He moves forward saying, "I follow the vast *antarikṣa* (aerial region)". Verily the Rakṣas, moves about the aerial region, as this person does, rootless and cut off from both (the earth and the sky). He (the sacrificer) renders this *antarikṣa* free from fear and free from destruction, verily by means of this very chant.

सोऽनसो गृह्णात्यनो वा इदमग्रे पश्चाद्वा[२] इदं यच्छाला स यदेवाग्रे तत्करोति ॥७॥

यदा बह्वथानो वाह्यमित्याहुर्भूमानमेवैतदुपैति यज्ञो वा अनो यज्ञो हि वा अनोऽथास्य यजूंषि सन्ति न कौष्ठस्य न कुंभ्या भस्त्राया हस्मर्षयो गृह्णन्ति तानृषीन्प्रति[३] भस्त्राया यजूंष्यासुस्तान्युवैतर्हि[४] निराकृतान्युतो पात्र्या गृह्णन्त्यनन्तरायमु तर्हि यजूंषि जपेत् ॥ ८ ॥

तत्स्फ्यमुपोहन्ति यतो युनजाम तद्विमुञ्चामेति तस्यानसोऽग्निरेव धूरग्निर्हि[५] वै धूस्तस्माद्ये धुरं वहन्त्यग्न्यवदग्धमिवैषां वहो भवत्यथ यत्प्रत्यक्कस्तम्भ्याः[६] प्रउगं वेदिरेव सा हविर्धानमेव नीळः स यदनसो गृह्णाति यज्ञाद्यज्ञं निर्मिमा इति ॥ ९ ॥

स धुरमभिमृशति धूरसि धूर्व धूर्वन्तं धूर्व तं योऽस्मान्धूर्वति धूर्व तं यं वयं धूर्वाम इत्यग्निर्वा एष धुर्यस्तमतिक्रमिष्यन्भवति तस्मा एवैतन्निह्नुते[७] तथैनमेषोऽग्निरतियन्तं न हिनस्त्युत ह स्माहारुणिरर्धमासशो वा अहं द्विषन्तं भ्रातृव्यं धूर्वामीत्येतेन ह स्म तदाह ॥ १०॥

अथेषामभिमृशति देवानामसि सस्नितमं वह्नितमं पप्रितमं जुष्टतमं देवहूतमम्। अह्रुतमसि हविर्धानं दृंहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीदित्यन एवैतदुपस्तौत्युपस्तुताद्रातमनसो हविर्गृह्णानीति मा ते यज्ञपतिर्ह्वार्षीदित्यह्वलामेवैतद्यजमानायाशास्ते ॥ ११ ॥

अथाधिरोहति विष्णुस्त्वा क्रमतामिति यज्ञो वै विष्णुः स इमां देवेभ्यो विक्रान्तिं विचक्रम इमामेव प्रथमेन पदेन[८] पस्पाराथेदमन्तरिक्षं दिवं तृतीयेन तामु वा एष एतस्मै

२. पश्चा वा Ca, Pl, H.

३. न्प्रति V 1

४. न्युवेत Ca, V2, P1, P2, see Notes

५. धूरग्निर्हि Ca

६. स्तम्भ्या K,P1,P2,H

७. एवैतं निह्नुते TE,N

८. पदा M

7. He takes (rice for sacrifice) from the cart. First verily is this cart (the holder of the rice etc.); later indeed is this viz. the hall. He does verily that which is at first (ahead).

8. (The reason) why he takes verily (first) from the cart (is that) the cart is indeed 'abundance'. Indeed verily 'abundance is the cart'. When there is much, then they say it is a cartload. It reaches verily abundance. The cart is indeed 'sacrifice'. The cart is verily 'sacrifice' indeed. There are chants of worship (*Yajūṃṣi*) for it (the cart), not for the store-room nor for the small vessel. The Ṛṣis (once upon active) took (the rice) from a leathern bag. There were chants of (*Yajus*) worship for the leathern bag, with reference to the Ṛṣis. Now verily they have been set aside. Or they take it (rice) from the small vessel. Then one should mutter the *Yajus* chants without interruption.

9. Then he touches the wooden sword, (saying), "Wherefore (where) we yoke (put together), therefore (there) we release (it). Agni is verily the yoke of that cart. Indeed Agni is the yoke. Therefore the shoulder of those (oxen) who bear the burden (draw the cart) becomes scorched by fire, as it were. The forepart of the pole that (serves as ) hind prop (of the cart), is itself the altar. The enclosed part of the cart is itself the receptacle of the offering (*havirdhānam*). (The reason) why he takes (the rice) from the cart is that (he thinks) "I make up the sacrifice from the sacrifice".

10. He touches the yoke (chanting), "You are the yoke. Please hurt the person who hurts. Please hurt that person who hurts us. Please hurt whom we hurt". It is this fire that is in the yoke. He (the sacrificer) is going to pass beyond him (Agni). For that only he conceals this. That way this fire does not harm this (sacrificer) who passes him by. Moreover Āruṇi said, "By half months, indeed, do I destroy (hurt) the spiteful enemy". He said (meant) that by this (statement).

11. Then he touches the shaft (of the cart) (chanting), "You belong to the gods; (and) you are the purest (most firmly secured), the best carrier, the most filled, the most sought, the best invoker of gods. You are not stumbling; you are the (steady) receptacle of oblations. Be firm, do not waver (stray), may not your master of the sacrifice stray away". Thus he verily praises the cart itself (thinking), "Let me receive the oblation given from the cart that has been praised". (When he says), "May not your master of the sacrifice stray away". He prays thus for the blessing (for the sacrificer) for steadiness only.

12. Then he climbs up (the cart) (chanting), "May Viṣṇu ascend you! Viṣṇu indeed is sacrifice. He put forth his great (valour) stride for the sake of the gods.

यज्ञो विष्णुर्विक्रान्तिं विक्रमत उरु वातायेत्यनः प्रेक्षते प्राणो वै वातः परिवृतमिव वा इदं यदनो ब्रह्मणैवैतदुरु प्राणाय वाताय करोत्यपहतꣳ रक्ष इति तृणं वा किञ्चिद्वा निरस्यति यज्ञादेवैतन्नाष्ट्रा रक्षाꣳस्यपहन्ति यच्छन्तां[9] पञ्चेत्यभिनिदधाति पाङ्क्तो वै यज्ञः पञ्चेमा अङ्गुलयो यज्ञमेवैतदत्र दधाति ॥ १२ ॥

स गृह्णाति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। अग्नये जुष्टं गृह्णामीति वा यथादेवतं वा सविता वै देवानां प्रसविता तस्मादाह देवस्य त्वा सवितुः प्रसव इत्यश्विनोर्बाहुभ्यामित्यश्विना उ वै देवानामध्वर्यू तस्मादाहाश्विनोर्बाहुभ्यामिति पूष्णो हस्ताभ्यामिति पूषा वै देवानां भागदुघोऽशनं पाणिभ्यामुपनिधाता तस्मादाह पूष्णो हस्ताभ्यामिति ॥ १३ ॥

सत्यं देवा अनृतं मनुष्याः सत्येनैवैतद्गृह्णात्यथ यदमुष्मै जुष्टं गृह्णामीति देवताया [10]आदिशति सर्वा वै देवता अध्वर्युꣳ हविर्गृह्णन्तमुपतिष्ठन्ते मम नाम ग्रहीष्यति मम नाम ग्रहीष्यतीति ताभ्य एवैतत्सर्वाभ्यः सह सतीभ्योऽसमदं करोति यावतीभ्य उ वै देवताभ्यो हवीꣳषि गृह्णन्नादिशत्यध्वर्युस्तास्तस्मा ऋणं मन्यन्ते यजमानाय यदस्मै तं[11] कामꣳ समर्धयेयुर्यस्मै कामाय यजते तस्माद्देवताया आदिशति ॥ १४ ॥

स एतेन यजुषा यथापूर्वं गृहीत्वा प्रत्यभिमृशति भूताय त्वा नारातय इति यत एवेदꣳ हविर्गृह्णाति तदेवैतेन पुनराप्याययति स्वरभिविख्येषमिति प्राडीक्षते[12] परिवृतमिव वा अस्येदं चक्षुर्भवति निरुद्धमिव यज्ञ उ वै स्वरहर्देवाः सूर्योऽग्निस्तस्मादाह स्वरभिविख्येषमिति दृꣳहन्तां दुर्याः पृथिव्यामिति गृहा वै दुर्यास्ते हैत ईश्वरो

९. See Notes

१०. आदिशति TE,My,P1

११. ते H

१२. प्राङ्वीक्षते Ca, M

He protected (released) verily this (earth) by his first step, then (with the second step) this mid-region and with the third the sky. This sacrifice, Viṣṇu, puts forth, for the sake of this (sacrificer), that great stride.

He looks at the cart (inner part of the cart) saying, "(Be) big (wide) for the wind (to enter)". Verily the wind is life-energy (breath). This thing viz. cart is, as it were, enclosed. He makes it, thus, wide for the wind, the breath, by means of *mantra* itself, saying, "The Rakṣas has been destroyed (driven away)". He throws away grass or anything else (that may be there). From the very sacrifice does he drive away, thus, the destructive Rakṣasas. He places (his hand), saying, "May the five bestow". The sacrifice is indeed five-fold. Five are these fingers. He thus takes hold verily of the sacrifice (or he thus puts verily the sacrifice).

**13.** He takes (the rice) (chanting), "At the prompting of the divine Savitṛ, I take you who are pleasing to Agni, with the two arms of the two Aśvins and with the two hands of Pūṣan", or according to the deity (for whom the rice is going to be used in offering). Indeed the sun is the begetter (impeller) of the gods.

Therefore does he (the sacrificer) say, "At the instance of the divine sun". (He says), "With the two arms of the two Aśvins for, indeed the two Aśvins are the *Adhvaryu* priests of the gods. Therefore he says, "With the two hands of the Aśvins". (He says), "With the two hands of Pūṣan", for Pūṣan, the distributor of the shares for gods, places food with his two hands. Therefore does he say, "With the two hands of Pūṣan".

**14.** The gods are 'truth', men 'untruth'. Thus he takes (the rice) verily with truth. Then (the reason) why he announces to the (particular) deity saying, "I take up what is pleasing to that god", (is that) all the gods verily wait upon (remain near) the Adhvaryu who takes up the oblation (for offering), thinking, "(This sacrificer) is going to utter my name". "He is going to utter my name". He thus brings about concord (absence of conflict) to all those gods who are together. Those (as many gods) for whom the Adhvaryu announces (by name) taking up the oblations (for offering), they consider it a debt (they owe) to the sacrificer; wherefore they will fulfil that desire for which he performs the sacrifice. Therefore he announces to the deity.

**15.** Having taken up (the rice) as before, with this *Yajus* chant, he touches again (the rice left) (saying), "(I leave you over) for existence and not for non-offering". "(I leave you for the (divine or human) being and not for the enemy)". Where from he takes up (the rice for) oblation, that itself he replenishes, verily, with this. He looks towards the east, chanting, "May I perceive light (heaven)!" His eye is, as it were, covered and blocked. The 'sacrifice', indeed, is light (heaven), the day, the gods, the sun and the fire. Therefore does he say, "May I perceive light". (He says), "May the things having doors remain firm on the earth!" Indeed the houses have doors. They verily have power over the sacrificer (they are indeed the 'master' of

यजमानस्य योऽस्यायमध्वर्युर्यज्ञेन चरति तꣳ हविर्गृहीत्वा यन्तमनु प्रच्योतोस्ते[१३] हेश्वरो विक्षोब्धोस्तानेवैतदस्यां प्रतिष्ठायां दृꣳहति तथो यजमानस्य गृहा न विक्षोभन्ते ॥ १५ ॥

उर्वन्तरिक्षमन्वेमीति प्रैत्यन्तरिक्षं वा अनु रक्षश्चरति यथायं पुरुषोऽमूल उभयतः परिच्छिन्नो ब्रह्मणैवैतदभयमनाष्ट्रमन्तरिक्षं कुरुते स यद्याहवनीये वा[१४] हवीꣳषि श्रपयन्ति गार्हपत्ये वा तत्सादयन्ति[१५] पृथिव्यास्त्वा नाभौ सादयामीति मध्यं वै नाभिर्मध्यमभयं तस्मादाह पृथिव्यास्त्वा नाभौ सादयामीत्यदित्या उपस्थ इत्युपस्थ इवाभार्षीदिति वै तदाहुर्यत्सुगुप्तं भवति सुगुप्तमसदित्यग्ने हव्यꣳ रक्षस्वेति तदग्नये चैवैतद्धविर्गुप्तये परिददात्यस्यै च पृथिव्यै सुगुप्तमसदिति ॥ १६ ॥ इति द्वितीयं ब्राह्मणम् ॥

### तृतीयं ब्राह्मणम्

स वै पवित्रे एव करोति पवित्रेस्थो वैष्णव्याविति यज्ञो वै विष्णुर्यज्ञिये स्थ इत्येवैतदाह ते द्वे भवतोऽयं वाव पवित्रं योऽयं पवते स वा अयमेक इवैव पवते सोऽयं पुरुषेऽन्तः[१] प्रविष्टः प्राङ् च प्रत्यङ् च तौ प्राणोदानौ तदेतस्यैवानुमात्रां तस्माद्द्वे भवतस्त्रीणि स्युरित्याहुर्व्यान एव तृतीय इति द्वे त्वेव भवतस्ताभ्यां प्रोक्षणीरुत्पूयाथ हवीꣳषि प्रोक्षति स यदेताभ्यां प्रोक्षणीरुत्पुनाति ॥ १ ॥

वृत्रो ह वा इदꣳ सर्वं वृत्वा शिश्ये यदिदमन्तरा द्यावापृथिव्यौ तस्माद्वृत्रो नाम तꣳ हेन्द्रो जघान स हतोऽप एव पूतिः सर्वतोऽभिप्रसुस्राव सर्वतोह्ययꣳ समुद्रस्तमु हैका

१३. See Notes

१४. वा missing in TE

१५. तत्सादयति Ca, M, My

१. पुरुषोऽन्तः P1

the sacrificer). They have power to fall down behind and destroy the sacrificer's Adhvaryu who proceeds with this sacrifice and who walks carrying the oblation. He (the sacrificer) makes those (very houses) firm on this earth (which is firm). Thereby, the sacrificer's homes do not break down.

16. He walks (forward), (chanting), "I follow the wide aerial region". The Rakṣas (the preventive evil being) moves along the aerial region, indeed, just as this person (moves along), rootless and cut off both ways He (the sacrificer) thus, with this chant, makes the aerial region free from fear and free from destructive beings. If they cook the oblations in the *Āhavanīya*, then he places it in the *Gārhapatya* (fire shed), (saying), "I place you in the navel of the earth". Verily the navel is the middle; the middle is free from fear (of danger). Therefore,he says, "I place you in the navel of the earth". (He says), "(I place you) in the lap of Aditi", whatever is well protected, (about that) they say, "She has borne it as if in the womb". (He, (she) has carried it, as it were, in the lap). (He says, "I place you in the lap of Aditi"), so that it may be well-protected. (He says), "Oh Agni! guard the offering". By that he hands over this oblation to Agni, verily, for safe-keeping and also to this earth so that it may be well-protected.(Second Brāhmaṇa Ends)

## BRĀHMAṆA III

1. He, indeed, makes two *pavitras* (purifiers) (two blades of sacrificial grass with which to sprinkle water or *ghee*), (chanting), "You two are the purifiers, related to Viṣṇu", verily the sacrifice is Viṣṇu. He verily thus says (means), "You two are of the sacrifice". They are two. Indeed this one (the wind) that blows is the purifier. He (Vāyu) blows as one only. Having entered into the man (person) he blows to and fro. They two, are the *prāṇa* (exhaling breath) and *udāna* (what is breathed up or in), that (the purifier) is in accordance with the measure of this (breath) itself. Hence they are two; they (some) say "They (the *pavitras*) should be three; the *vyāna* (the pervading breath) is the third". But verily they are only two. Having purified the sprinkling waters with them then he sprinkles the oblations with them, for he purifies the sprinkling waters with them.

2. (Once) Vṛtra indeed lay down, having covered (surrounded) all this which is between the sky and the earth. Hence he is known as Vṛtra (the encloser). Indra slew him indeed. Having been killed (becoming) putrid, he flowed towards waters all round. All around is this Ocean, indeed, some waters loathed him (Vṛtra). They flowed up higher and higher. They (became) the *darbhas* (the holy grass). They are

आपो बीभत्सां चक्रिरे ता एनमुपर्युपर्यतिपुप्लुविरे ते दर्भास्तास्ता अनापूयिता आपोऽ-स्तीतरासु सꣳसृष्टं यदेना[3] वृत्रः पूतिरभिप्रास्रवत्स यदेवास तत्र किञ्चित्सꣳसृष्टं[4] भवति तदेवैताभ्यां पवित्राभ्यामपहन्त्यथ मेध्याभिरेवाद्भिर्यज्ञियाभिः प्रोक्षति ॥ २ ॥

स उत्पुनाति सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण[5] पवित्रेण सूर्यस्य रश्मिभिरिति सविता वै देवानां प्रसविता तस्मादाह सवितुर्वः प्रसव उत्पुनामीत्यच्छिद्रेण पवित्रेणे-त्यच्छिद्रं वा अयं पवित्रं योऽयं पवते तस्मादाहाच्छिद्रेण पवित्रेणेति सूर्यस्य रश्मिभिरित्येते वा अपिपवितारो यत्सूर्यस्य रश्मयस्तस्मादाह सूर्यस्य रश्मि-भिरिति ॥ ३ ॥

अथैना उदिङ्गयत्युपस्तौत्येवैना एतन्महयत्येवोपस्तुताभी रातमनोभिर्हवीꣳषि प्रोक्षाणीति ॥ ४ ॥

स उदिङ्गयति देवीरापो अग्रेगुवो अग्रेपुव इति यत्समुद्रं गच्छन्ति तस्मादाहाग्रेगुव इत्यग्रेपुव इति यत्प्रथमाः सोमस्य राज्ञो भक्षयन्त्यग्र इममद्य यज्ञं नयत सुधातुं यज्ञपतिं देवायुवमिति साधु यज्ञꣳ साधु यजमानमित्येवैतदाह युष्मा इन्द्रोऽवृणीत वृत्रतूर्य इत्येता हीन्द्रोऽवृणीत वृत्रेण स्पर्धमान एताभिर्ह्येनमहन्यूयमिन्द्रमवृणीध्वं वृत्रतूर्य इत्येता हीन्द्रमवृणत[6] वृत्रेण स्पर्धमानमेताभिर्ह्येनमहन्प्रोक्षिताः स्थेति तदेताभ्यो निह्नुतेऽथ हवीꣳषि प्रोक्षति स समान एव प्रोक्षणस्य बन्धुर्मेध्यमेवैतत्करोति यत्किञ्च प्रोक्षति ॥ ५ ॥

स प्रोक्षत्यग्नये त्वा जुष्टं प्रोक्षामीत्याग्नेयं पुरोळाशं तदेनमग्नये मेध्यं करोत्येवं यथापूर्वꣳ हवीꣳषि प्रोक्षति ॥ ६ ॥

२. See Notes

३. See Notes

४. स्पृष्टं Ca

५. उत्पुनामीत्यच्छिद्रेण Ca, K

६. वृणीत K

unpolluted waters. In other (waters) there is a mixture, for the putrid Vṛtra flowed to them. Whatever is mixed up there, in these (waters), that verily, the sacrificer removes with these two purifiers. Then he sprinkles only with the pure waters (which are verily) fit for sacrifice.

3. He purifies (strains the waters) (chanting), "I purify you at the impulse of Savitṛ", "With the flawless purifier, with the rays of the sun". Indeed the sun is the begetter (impeller) of the gods. Therefore he says, "I purify at the impelling of the sun". (He says), "With a hole-less (flawless) purifier". Flawless purifier indeed is this one (wind) who blows (purifies). Therefore, does he say, "With the flawless purifier". (He says), "With the sun's rays". "These rays of the sun are indeed purifiers". Therefore says he, "With the rays of the sun".

4. Then he makes these (waters) spurt upwards, verily eulogises these, thus he glorifies (them) indeed, (thinking), "With these (waters) that have been praised and that are ready (i.e. that have given their mind to function) let me sprinkle the oblations".

5. He makes the water spurt upwards (chanting), "Oh Divine (shining) waters! Oh you who move in front! Oh you who purify ahead". Because they go to the ocean, he says, "(You) who move in front". (He says), "(You) who purify first", as the waters, being first, consume (a part) of King Soma. (He chants), "Please lead (forward) this sacrifice now". "(Also lead) the master of the sacrifice, of fine qualities (a fine maintainer), the master of the sacrifice who is devoted to the gods". He verily says (means) this, "(Lead) the sacrifice well", "(lead) the sacrificer well". (He says) "Indra who contended with Vṛtra verily chose them (waters). With them (with their help) he killed him (Vṛtra). (He says) "You chose Indra, in his conquest over (conquesting battle with) Vṛtra". These (waters) indeed chose Indra who was contending with Vṛtra. With them did Indra kill him. He (the sacrificer) says, "You are sprinkled (consecrated)". He conceals it from them. Then he sprinkles (consecrated water on) the oblations. The same is the meaning (link) of sprinkling (that) whatever he sprinkles (with consecrated water) that he verily makes sacrificially pure (worthy of sacrifice).

6. Then he sprinkles the *puroḍāśa* dedicated to Agni (chanting), "I sprinkle you who are pleasing to Agni". Thus he makes it fit for sacrifice for Agni. Thus he sprinkles the oblations, as before.

अथ पात्राणि प्रोक्षति दैव्याय कर्मणे शुन्धध्वं देवयज्याया इति दैव्याय ह्येतत्कर्मणे शुन्धन्ते देवयज्यायै यद्वोऽशुद्धः पराजघानैतद्वस्तच्छुन्धामीति यदेवैनास्तक्षा वा कश्चिद्वामेध्यः पराहन्ति तदेवासामेतेन शुन्धन्ति ॥ ७ ॥

अथ कृष्णाजिनमादत्ते यज्ञस्य वै सर्वत्वाय कृष्णाजिनं कृत्स्नतायै यज्ञो ह वै देवेभ्योऽपचक्राम स कृष्णो भूत्वा चचार तस्य ह देवा अनुविद्य त्वचमवच्छायाजह्रुस्तद्यानि शुक्लानि च कृष्णानि च लोमानि तान्यृचां च साम्नां च रूपं यान्येव शुक्लानि तान्यृचां यानि कृष्णानि तानि साम्नां यदि वेतरथा यान्येव कृष्णानि तान्यृचां यानि शुक्लानि तानि साम्नामथ यान्येव मध्ये बभ्रूणि वा हरीणि वा तानि यजुषाꣳ सैषा त्रयी विद्यैतच्छिल्पैतद्वर्णा तस्मादेतदधि दीक्षन्ते यज्ञो ह्येव तस्मादध्यवहननमधिपेषणमस्कन्नꣳ हविरसदिति यदवहन्यमानानां वा तण्डुलानां पिष्यमाणानां वा पिष्टानां किञ्चित्स्कन्दादिति यज्ञे यज्ञः प्रतितिष्ठादिति ॥ ८ ॥

तदादत्ते शर्मासीति कृष्णस्य वा एतच्चर्म तदस्यैतन्मानुषं नाम शर्म देवत्रा स यदेव देवत्रा तत्करोति तस्मादाह शर्मासीति तदवधूनोत्यवधूतꣳ रक्षोऽवधूता अरातय इति नाष्ट्रा एवैतद्रक्षाꣳस्यवधूनोति सोऽतिनत्येव पात्राण्यवधूनोति यद्ध्यस्यामेध्यं तदेतदवधूनोति ॥ ९॥

तत्प्रत्यग्ग्रीवमुपस्तृणात्यदित्यास्त्वगसीतीयं वा अदितिस्तस्या अस्यास्त्वग्यत्किञ्चास्यामधि तस्मादाहादित्यास्त्वगसीति प्रति त्वादितिर्वेत्त्विति प्रति हि स्वः संजानीते संज्ञामेवैतदस्यै च कृष्णाजिनाय च[७] वदति नेदन्योऽन्यꣳ हिनसात इति तदेव सव्यः पाणिरधि निहितो भवति ॥ १० ॥

अथोलूखलं प्रतिगृह्णाति नेदिह पुरा नाष्ट्रा रक्षाꣳस्याविꣳशानिति ब्राह्मणो हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ ११ ॥

७. च missing in H

८. See Notes

**7.** Then he sprinkles the (sacrificial) vessels, (chanting), "Become pure for the ritual relating to the gods, for the sacrifice to the gods. They become pure, indeed, for work related to the gods, for the sacrifice to the gods". (He says), "Whatever (thing) of you the impure has defiled that of you I thus purify". Whatever of these which either a carpenter or some (other) impure person defiles, that very thing of them, they purify with this (sprinkling).

**8.** Then he takes up the skin of a black antelope, for the completeness of the sacrifice. The skin of the black antelope conduces to 'entirety'. The sacrifice (once) went away from the gods. Having become a black antelope it roamed about. Having found it and having stripped it of its skin, the gods brought it (the skin). What white and black hair were there in it, they are the form of *Ṛks* and *Sāmans*. Whatever are white they are, verily, they are (the form) of *Ṛks*; what are black, they are of the *Sāmans* or (it may be) otherwise: whatever are black, they themselves are (the form) of *Ṛks* and what are white are of *Sāmans*. Those very (hair) which are in the middle, brown or green, they are (the form) of the *Yajuṣ* (chants). This is the three-fold knowledge having this form and having this colour. Therefore, they initiate on this (black antelope skin); for, it is verily sacrifice. The pounding, kneading (is) done on it, so that the oblation may be unspilt (out of it) or of the rice (grains) that are pounded or of flours that are kneaded, a little may spill (on it). (This is done) so that the sacrifice may remain firm in the sacrifice.

**9.** He takes it up, saying, "You are bliss *(śarman)*". Verily this is the skin *(carman)* of the black antelope. It *(carman)* is its name among men. (Its name) among gods is *Śarman* (bliss)". He verily does (takes up) what is related to the gods. Therefore he says, "You are *śarman* (bliss)". He shakes it (the skin), (saying) "The Rakṣas has been shaken off; shaken off are the enemies". Thus he verily shakes off the destructive Rakṣasas. Keeping the vessels apart, he shakes it. Thus he verily shakes off what impure (matter) it has.

**10.** He spreads it with its neck towards the west, saying, "You are the skin of Aditi". This (earth) indeed is Aditi. Whatever is on her, is her skin. Therefore does he say, "You are the skin of Aditi". (He says) "May Aditi accept you!" For, one who is related, well understands (accepts) him. He thus expresses (mutual) understanding, for this (earth) and for the black antelope, for, otherwise they might hurt each other. Then the left palm is placed over it.

**11.** Then he takes up the mortar, for if not the destructive Rakṣasas might enter here even at first. Indeed the Brahmin is the repeller of the destructive Rakṣasas.

स प्रतिगृह्णात्यद्रिरसि वानस्पत्यः प्रति त्वादित्यास्त्वग्वेत्त्विति वा ग्रावासि पृथुबुध्नः प्रति त्वादित्यास्त्वग्वेत्त्विति वा यथा वा अदः सोमं ग्रावभिरभिषुण्वन्त्येवं वा उलूखलमुसलेन दृषदुपलेन हविर्यज्ञमभिषुण्वन्त्यद्रय इति वै तानेकेन[९] नाम्नाचक्षते तस्मादाहाद्रिरसि वानस्पत्य इत्यद्रिर्हि वानस्पत्यो हि ग्रावासि पृथुबुध्न[१०] इति ग्रावा हि पृथुबुध्नो हि प्रति त्वादित्यास्त्वग्वेत्त्विति संज्ञामेवैतदुलूखलाय च कृष्णाजिनाय च वदति नेदन्योऽन्यꣳ हिनसात इति ॥ १२ ॥

अथ हविरावपत्यग्नेस्तनूरसि वाचो विसर्जनमिति यज्ञो वा एषोऽग्निरु[११] वै यज्ञस्तस्मादाहाग्नेस्तनूरसीति वाचो विसर्जनमिति यां वा अमूं वाचं यच्छति हविर्ग्रहीष्यन्नत्र वै तां विसृजते तस्मादाह वाचो विसर्जनमिति स यदत्र तां वाचं विसृजत एष हि यज्ञ उलूखले प्रन्यष्ठादेष प्रासारि यद्यु पुरा मानुषीं काञ्चिद्वाचमपव्याहरेद्वैष्णवं यजुर्वर्चं वा जपेद्यज्ञो वै विष्णुस्तत्पुनर्यज्ञमारभते देववीतये त्वा गृह्णामीति देवानवादिति[१२] हि हविर्गृह्णन्ति तस्मादाह देववीतये त्वा गृह्णामीति ॥ १३ ॥

अथ मुसलमधि निदधाति बृहन्ग्रावासि वानस्पत्य इति बृहन्हि ग्रावा वानस्पत्यो हि स इदं देवेभ्यः हव्यꣳ शमीष्व सुशमि शमीष्वेति स इदं देवेभ्यो हव्यꣳ सꣳस्कुरु साधु सꣳस्कृतमित्येवैतदाह ॥ १४ ॥

अथ हविष्कृतमुद्वादयति हविष्कृदेहि हविष्कृदेहीति वाग्वै हविष्कृत्तां वा अदो विसृजते तामेवैतत्पुनरुपह्वयते यज्ञो वै वाग्यज्ञमेवैतत्पुनरुपह्वयते ॥ १५ ॥

तान्येतानि चत्वारि वाच एहीति ब्राह्मणस्यागह्याद्रवेति राजन्यस्य च वैश्यस्य चाधावेति शूद्रस्य स यदेव ब्राह्मणस्य तत्करोत्येतद्धि यज्ञियं यद्ब्राह्मणस्यैतद्वेव

९. तानेके नाम्ना V 1
१०. पृथुबुध्नो P1,P2,H
११. एषोऽग्निर्वै M
१२. अवात् इति (meaning blown)

**12.** He takes (it) up, chanting, "You are a stone of wood. May the skin of Aditi accept you" or "You are the broad bottomed stone. May the skin of Aditi accept you". Just as there (in the *Soma* sacrifice) they press (extract) soma with stones, in the same manner here they press (prepare) the oblation (oblation-sacrifice) with the mortar and pestle and the two millstones. They call them (the pressing implements) *'adrayaḥ*-stones' by a single name. Therefore he says "You are a wooden stone". Indeed this (mortar) 'stone' is made of wood. (He says), "You are the broad bottomed stone". For it is a rock and is broad bottomed indeed. He says, "May Aditi's skin accept you!" He merely expresses this understanding for the sake of the mortar and for the skin of the black antelope. For, if not, they might hurt each other.

**13.** Then he puts the (rice for) oblation, saying, "You are the body of Agni, the means of release of speech". For, this (material for oblation) is sacrifice indeed. Agni is verily the sacrifice. Therefore does he say, "You are the body of Agni". (He says), "(You are) the means of release of speech". Before taking up the (material for) oblation, what speech he restrains, he releases that (speech) here. Therefore he says, "The means of release of speech". (The reason) why he releases speech here is that this sacrifice has stood firmly in the mortar. This has been spread out so that if, before now, he might have uttered badly any human speech, he now should mutter a *Yajuṣ* or *'Ṛk'* addressed to Viṣṇu. Indeed Viṣṇu is the sacrifice. Thereby he commences the sacrifice again. (He says), "I take you up for the enjoyment of the gods". For they take up the oblation (to offer) (with the thought), "May it please the gods". Therefore he says, "I take you up for the enjoyment of the gods".

**14.** He now places the pestle (chanting), "You are the large wooden stone". It is indeed a large stone; it is indeed made of wood. (He says), "Prepare this oblation for the gods, prepare it quite well". He verily says (means) this, "Consecrate this oblation for the gods, (make it) well consecrated".

**15.** Then he calls out the Haviṣkṛt (the preparer of the oblation), "Oh Haviṣkṛt! come here. Oh Haviṣkṛt! come here". Verily it is the speech that is the maker of the oblation. He thereby indeed releases that (speech). That very speech does he thus call (invite). Indeed speech is 'sacrifice'. Thus he verily calls the sacrifice (back) again (to him).

**16.** These are the four forms of expression (in calling): (it is) *ehi* (come) for the Brāhmaṇa; (it is) *āgahi* (approach) and *ādrava* (hasten here) for the anointed (Kṣatriya) and for the Vaiśya (respectively); (it is) *ādhava* (run here) for the Śūdra. He uses (here) verily that which is for the Brahmin; for what is of the Brahmin is

शान्ततमं वाचो यदेहीति तस्मादाह हविष्कृदेहीति तद्धस्मै तज्जायैव[१३] पत्न्येव[१४] पुरा हविष्कृदुपोत्तिष्ठति तद्वेतर्हि य एव कश्च स यत्रैष एतद्धविष्कृतमुद्वादयति तदेको[१५] दृषदुपले समाहन्ति स यदेतां वाचं प्रत्युद्वादयन्ति ॥ १६ ॥

मनोर्ह वा आसर्षभस्तस्मिन्हासुरघ्नी सपत्नघ्नी वाक् प्रविष्टास तस्य ह स्म रवथाच्छ्वसथादसुररक्षसानि मृद्यमानानि यन्ति तानि ह समूदिरे पापं वै नोऽयमृषभः सचत इति कथं न्विमं दभ्नुयामेति किलाताकुली इति हासुरब्रह्मावासतुस्तौ होचतुः श्रद्धादेवो वै मनुराव[१६] न्वेव वेदावेति तꣳ हेत्योचतुर्याजयाव त्वेति केनेत्यनेनर्षभेणेति तथेति तꣳ हालेभिरे तस्यालब्धस्य सा वागपचक्राम ॥ १७ ॥

सा मनोरेव जायां मानवीं प्रविवेश तस्या ह स्म वदन्त्या जक्षत्याः[१७] श्रुत्वासुररक्षसानि मृद्यमानानि यन्ति तानि ह समूदिर इतो वै नः पापीयः सचत इति भूय इव हि मानुषी वाग्वदति कथं न्विमां दभ्नुयामेति किलाताकुली हैवोचतुः श्रद्धादेवो वै मनुरावं न्वेव वेदावेति तꣳ हेत्योचतुर्याजयाव त्वेति केनेत्यनया जाययेति तथेति ताꣳ हालेभिरे तस्या आलब्धायाः सा वागपचक्राम ॥ १८ ॥

सा यज्ञमेव यज्ञपात्राणि प्रविवेश तां ततो न शेकुर्निहन्तुꣳ सैषासुरघ्न्येव सपत्नघ्नी वागुद्वदति स यस्यैवं विदुष एतां वाचं प्रत्युद्वादयन्ति पापीयाꣳसो हैवास्य[१८] सपत्ना भवन्ति ॥ १९ ॥

स समाहन्ति कुक्कुटोऽसि मधुजिह्व इति मधुजिह्वो वै स देवेभ्य आसीद्विषजिह्वोऽसुरेभ्यः स यो देवेभ्य आसीत्स न एधीत्येवैतदाहेषमूर्जमावदेति नात्र

१३. तज्जायेव L
१४. पत्येव TE
१५. तदेका My
१६. रावन्वेव M, V 1
१७. चक्षित्या Ca, TE, M, चक्षीत्या V2
१८. हेवास्य H

suitable for the sacrifice. This *ehi* (come here) is the most gentle (form) of expression. Therefore he says, "Oh Haviṣkṛt! *ehi*". In former times only the wife (in whom he begot his son), only the wife (who was associated with him in sacrificial performance) got up, at this (call) as preparer of (sacrificial) food. Now it is that or some one else. When he (the sacrificer) calls the Haviṣkṛt thus, then one (of the priests) beats the two millstones, whereby they make this speech (of the sacrificer) echo back (or they make this speech a response).

**17.** Manu had indeed a bull. An Asura-killing and foe-killing voice entered into him (the bull). Being crushed by his snorting and roaring (by his voice and breath). The Asuras and Rakṣasas fled. They (conferred and) said, "This bull indeed brings us evil (suffering)". "How can we subdue this?" Kilāta and Ākuli were the two priests of the Asuras. They said, "Manu looks upon *śraddhā* (faith) as a deity. (He is devoted to *śraddhā*). (He looks upon gods with faith), indeed. Let us two verily ascertain (it)!" They went up to him and said, "We two perform a sacrifice for you. (We shall help you (as priests) to perform a sacrifice)". (Manu asked) "With what?" (They said), "With this bull". "So be it" (said he). They slaughtered him (the bull). As he was killed, that voice went away.

**18.** That (voice) entered into Mānavī, the wife of Manu. As she spoke and as she ate, hearing (that noise) the Asuras and Rakṣasas fled, being crushed. They spoke together, "Here worse evil touches us, for the human voice speaks more, indeed. How can we subdue this?" Kilāta and Ākuli verily said, "Manu is one who has *śraddhā* as his deity (devoted to gods). Let us two verily ascertain (it)". They went up to him and said, "We two shall enable you to perform a sacrifice". "With what?" "With this your wife". "So be it". They killed her, indeed. As she was killed, that voice went away.

**19.** It (that voice) entered verily the sacrifice and the sacrificial vessels. They were not able to destroy it from there. For whomsoever that knows this (to be thus) they produce this voice (they make this voice resound), there arises (speaks out) verily this voice that kills Asuras and that kills rivals. Verily his rivals become more miserable.

**20.** He beats (the millstones) saying, "You are the cock (producing the noise *Kuk, Kuṭ*); (you are) mellifluous". Towards the gods it (the bull) was indeed honey-tongued and (it was) poison-tongued towards the Asuras. He verily says

तिरोहितमिवास्ति वयः संघाते संघाते जेष्मेति वयः सꣳस्तम्भे सꣳस्तम्भे जेष्मेत्येवैतदाह ॥ २० ॥

अथ शूर्पमादत्ते वर्षवृद्धमसीति वर्षवृद्धꣳ हि यदि वेणूनां वा नळानां वेषीकाणां वा प्रति त्वा वर्षवृद्धं वेत्त्विति निर्वपति[१९] वर्षवृद्धꣳ हि यदि व्रीहयो वा यवा वा संज्ञामेवैतद्वदति ॥ २१ ॥

अथ निष्पुनाति परापूतꣳ रक्षः प्रतिपूता अरातय इत्यपहतꣳ रक्ष इति प्रहन्ति यज्ञादेवैतन्नाष्ट्रा रक्षाꣳस्यपहन्ति ॥ २२ ॥

अथापविनक्ति वायुर्वो विविनक्त्वित्यय[२०] वाव वायुर्योऽयं पवत एष ह वा इदं विविनक्ति यदिदं किञ्च विविच्यते तदेतत्खल्वेष एव विविनक्त्यथ यदभ्यपविनक्ति यदा तत्तण्डुलाः प्राप्नुवन्ति ॥ २३ ॥

अथाभिमन्त्रयते देवो नः सविता प्रतिगृह्णातु हिरण्यपाणिरच्छिद्रेण पाणिनेति सुप्रतिगृहीतꣳ हविरसदित्यथ त्रिः फलीकरोति त्रिवृद्धि यज्ञः ॥ २४ ॥

तद्धैके देवेभ्यः शुन्धध्वमिति फलीकारयन्ति तदु तथा न कुर्यादादिष्टाभ्यो देवताभ्यो हविर्गृहीतं भवति तद्वैश्वदेवं करोति समदं तस्मादु तूष्णीमेव त्रिः फलीकुर्यात् ॥ २५ ॥ इति तृतीयं ब्राह्मणम् ॥

## चतुर्थं ब्राह्मणम्

स वै कपालान्येवान्यतर उपधत्ते दृषदुपले अन्यतरस्तत्सहक्रियते स यदेतत्सह क्रियते शिरो वा एतद्यज्ञस्य यत्पुरोळाशोऽथ यान्येवेमानि शिरसः कपालान्येतान्येवास्य

१९. निर्वपति M, My
२०. विविनक्तीत्ययं Ca

(means) this, "Be for us as what you were for the gods". He says, "Call up sap and strength (here)". There is nothing concealed, as it were, here. (It is obvious). He says, "May we conquer in every battle". He says (means) verily this, "May we win on every occasion of resistance".

21. Then he takes up the winnowing basket, (chanting), "You are grown by rain". It is indeed rain-grown, whether (it is made) of bamboos or of reeds or of rushes. He pours out (the threshed rice into the basket) saying, "May the rain-grown accept you!" Whether they are (grains of) rice or barley they are indeed rain-grown. Thus he merely speaks the name (symbol) (by which they are identified).

22. Then he winnows (the rice), (chanting), "Thrown away is the Rakṣas, thrown away are the enemies". He throws away (the husk) saying, "The Rakṣas has been thrown away". He verily thus drives away the destructive Rakṣasas from the sacrifice.

23. Then he separates (the husked grain from the unhusked one), chanting, "Vāyu separates you". This one who blows (purifies) verily is Vāyu. Indeed this (Vāyu) separates this thing. Whatever, is separated here. This indeed does this Vāyu alone separate. Then (the reason) why he separates is that when he separates then the rice grains arrive (the rice grains are obtained).

24. Then he consecrates with *mantras* (thus): "May the divine Savitṛ who is golden-handed receive you with flawless (tight, hole-less) palm", (thinking), "May the oblation be well received". Then thrice does he remove husk (from the grains). Indeed three fold is the sacrifice.

25. Then, some bring about removal of husk (chanting), "You be pure for the sake of the gods". One need not do it so. (Here) the oblation is taken (for offering to) specified gods. That he makes (he would be making) related to 'All-gods' (by saying 'for the sake of the gods') (resulting in) a conflict. Therefore one must remove husk thrice verily silently. (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

1. One of the two puts the potsherds, indeed, (on the *Gārhapatya*); the other one (places) the two millstones (on the antelope skin). This is done simultaneously. (The reason) why it is done simultaneously (is that) the *puroḍāśa* (oblation) is indeed the head of the sacrifice; the potsherds themselves are the (bones of the)

कपालानि मस्तिष्क एव पिष्टानि तदेतदेकमिव यज्ञस्याङ्गमेकꣳ सह करवाम समानं करवामेति तस्मादेतत्सह क्रियते स यः कपालान्युपधत्ते ॥ १ ॥

स उपवेषमादत्ते धृष्टिरसीति यद्वा एनेनाग्निं धृष्णूपचरति[1] तस्माद्धाव धृष्टिरथ यदेनेन यज्ञ उपालभन्त उपेव वा एनेन तद्वेवेष्टि तस्मादुपवेषः ॥ २ ॥

तेनाङ्गारान्प्राच उदूहत्यपाग्ने अग्निमामादं जहि निष्क्रव्यादꣳ सेधेत्येष ह वा आमादग्निर्येनेदं पक्त्वा मनुष्या अश्नन्त्यथैष क्रव्याद्यः पुरुषं[2] दहति तावेवैतदुभावपसेधत्या देवयजं वहेत्यङ्गारमास्कौति यो देवयाट्तस्मिन्हवीꣳषि श्रपयाम तस्मिन्यज्ञं तनवामहा इति तं मध्यमेन कपालेनाभ्युपधत्ते ॥ ३ ॥

देवा उ[3] ह वै यज्ञं तन्वाना असुररक्षसानामासङ्गाद्बिभयां चक्रुर्नेद्यज्ञमधस्तान्नाष्ट्रा रक्षाꣳस्युपोत्तिष्ठा[4]नित्यग्निर्हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ ४ ॥

सोऽभ्युपधत्ते ध्रुवमसि पृथिवीं दृꣳहेति पृथिव्या एवैतद्रूपेणैतदेव दृꣳहत्येतेन द्विषन्तं भ्रातृव्यमवबाधते ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि द्विषतो वधायेति बह्वी वा आशीर्यजुःषु ते[5] अस्मा एते आशिषावाशास्ते यद्ब्रह्म च क्षत्रं च[6] सजातवनीति भूमा वै सजाता भूमानमेवास्मा एतदाशास्त उपदधामि द्विषतो वधायेति ब्रूयाद्यदि नाभिचरेद्यद्युँ[7]वभिचरेदमुष्य वधायेत्यादिशेत्तदेव सव्यस्य पाणेरङ्गुलिरधिनिहिता भवति ॥ ५ ॥

१. धृष्णू V 1, My
२. पुरुषं Ca, K
३. उ missing in M
४. See Notes
५. ते TE
६. च missing in H
७. यदि-उ-वा-अ यद्य्वु, here the *sandhi* is archaic

skull of the head. The kneaded flours are verily the brain. This is like a single, limb of the sacrifice. (They think), "What is one, we shall put it together. Let us make it one (equal)". Therefore, this is done simultaneously. He who puts the potsherds.

**2.** He takes up the stirring stick (saying), "You are bold". As he treats Agni boldly with this, therefore is it bold, indeed. And since they touch (the coals in the fire) with this, since he performs service with this, therefore is it (called) *Upaveṣa* (means of service).

**3.** With it he shifts the cinders to the east (front) (chanting), "Oh Agni! Remove the fire that consumes the uncooked; check the flesh-eating (fire)". This is verily the fire, 'that consumes raw (food)' the fire with which having cooked the food men eat. And this is the 'flesh eater (corpse-eater) which burns the (dead body of a) man. Both these (fires) he drives away. He pulls the cinder (towards himself) saying, "Bring (the fire) the sacrificer to the gods". (Then he thinks), "Let us cook the oblations on that (fire) which makes offerings to the gods; let us perform the sacrifice in that". (So thinking) he places the central potsherd along with it.

**4.** The gods who were performing sacrifice were afraid of contact with the Asuras and Rakṣasas, lest the destructive Rakṣasas might rise up from below the sacrifice. Agni is indeed the repeller of the destructive Rakṣasas.

**5.** He places (the potsherd) saying, "You are firm; make the earth firm". Thus verily he makes this (sacrifice) itself firm with this form of the earth. By this he drives away the hateful enemy. (He chants), "Oh favourer of Brahmins Oh favourer of Kṣatra! Oh favourer of the kinsfolk (of the sacrificer)! I place you for the destruction of the enemy". Manifold, indeed, is the prayer for blessing in the *Yajus* (chants). These two prayers for blessings he utters (prays for) viz. for Brahmin and for Kṣatra. (He says) "Oh favourer of kinsfolk"; kinsmen indeed are 'abundance'. Thus he prays verily for abundance (of prosperity). If he may not exorcise, he should say, "I place (you) for the destruction of the enemy". If he should exorcise, he should indicate (by name) (I place you) for the destruction of so and so. Then (thus) only is placed the finger of the left hand upon it.

अथाङ्गारमास्कौति नेदिह पुरा नाष्ट्रा रक्षाꣳस्याविशानिति ब्राह्मणो हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ ६ ॥

सोऽङ्गारमध्यूहत्यग्रे ब्रह्मगृभ्णीष्वेति नेदिह पुरा नाष्ट्रा रक्षाꣳस्याविशा[१]नित्यग्निर्हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ ७ ॥

अथ पश्चादुपदधाति धरुणमस्यन्तरिक्षं दृꣳहेत्यन्तरिक्षमेवैतद्रूपेणैतदेव दृꣳहत्येतेन द्विषन्तं भ्रातृव्यमवबाधते ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि द्विषतो वधायेति ॥ ८ ॥

अथ पुरस्ताद्धर्त्रमसि दिवं दृꣳहेति दिवमेवैतद्रूपेणैतदेव दृꣳहत्येतेन द्विषन्तं भ्रातृव्यमवबाधते ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि द्विषतो वधायेति॥ ९ ॥

अथ दक्षिणतो विश्वाभ्यस्त्वाशाभ्य उपदधामि द्विषतो वधायेति यदेवेमाँल्लोकानति चतुर्थमस्ति वा न वा तेनैवैतद्द्विषन्तं भ्रातृव्यमवबाधतेऽनद्धा वै तद्यदिमाँल्लोकानति चतुर्थमस्ति वा न वा तस्मादाह विश्वाभ्यस्त्वाशाभ्य उपदधामि द्विषतो वधायेत्यथेतराणि चितस्थोर्ध्वचित इति वा तूर्ष्णी वैव[१०] ॥ १० ॥

अथाङ्गारानभ्यूहति भृगूणाम[११]ङ्गिरसां तपसा तप्यध्वमित्येतद्वै तेजिष्ठं तेजो यद्भृग्वङ्गिरसाꣳ सुतप्तान्यसन्नित्यथ यो दृषदुपले उपधत्ते ॥ ११ ॥

स कृष्णाजिनमादत्ते शर्मासीति तदवधूनोत्यवधूतꣳ रक्षोऽवधूता अरातय इति तत्प्रे[१२]त्यग्रीवमुपस्तृणात्यदित्यास्त्वगसि प्रति त्वादितिर्वेत्त्विति सोऽसावेव बन्धुस्तदेव सव्यः पाणिरधिनिहितो भवति ॥ १२ ॥

अथ दृषदं प्रतिगृह्णाति नेदिह पुरा नाष्ट्रा रक्षाꣳस्याविशानिति ब्राह्मणो हि नाष्ट्राणाꣳ रक्षसाम[१३]पहन्ता ॥ १३ ॥

८. ९. See Notes

१०. चैव Ca, P

११. See Notes

१२. तत्प्र TE

१३. सामप TE, V 1

**6**. Then he pulls a cinder (towards himself) lest (even) at the outset the destructive Rakṣasas should enter. The Brahmin verily is the repeller of the destructive Rakṣasas.

**7**. He puts the cinder on it (chanting), "Oh Agni! Please receive the Brahman (the sacrifice/the priest/the chant)", lest the destructive Rakṣasas should enter here verily at the outset. Indeed Agni is the repeller of the destructive Rakṣasas.

**8**. Then he places (a potsherd) behind (to the west of the first one), saying, "You are the support (bearer). Make the aerial region firm". Thus he makes this (sacrifice) firm in the form of the atmosphere itself, indeed. By this he afflicts the hateful enemy. (He chants) "Oh favourer of Brahmin! Oh favourer of Kṣatra! Oh! favourer of kinsfolk! I place you for destroying the enemy".

**9**. Then (he places a potsherd) in front (to the east) (of the first potsherd) (chanting), "You are a prop. This (sacrifice), thus, is the form of the sky itself. By this he afflicts the hateful enemy". (He chants) "Oh favourer of Brahmin! Oh favourer of Kṣatra! Oh favourer of kinsfolk! I place you for destroying the enemy".

**10**. Then (he places a potsherd) to the right side (in the south), (chanting), "I place you for all the directions (quarters), for the destruction of the enemy". Whether there is a fourth (world) beyond these (three) worlds, by that, verily, does he thus drive away (afflicts) the hateful enemy. It is not certain that there is a fourth (world) beyond these (three) worlds or not. Hence says he, "I place (you) for all the quarters, for the destruction of the enemy". The others (remaining potsherds) (he places) either saying, "Accumulated are you" "Accumulated above, are you" or (he places them) verily silently.

**11**. He places cinders on them (chanting), "Be heated with the heat of the Bhṛgus and Angiras". This is really the brightest brilliance, what belongs to the Bhṛgus and Angiras. (He covers them with cinders), so that they might be well heated. Then, he who puts the two millstones.

**12**. He takes up the black antelope skin, saying, "You are bliss!" He shakes it saying, "The Rakṣas has been shaken off; the enemies have been shaken off". He spreads with its neck towards the west, saying, "You are the skin of Aditi. May Aditi accept you back!" That (expression) is verily the explanation. Then, indeed, is the left palm placed on it.

**13**. Then he takes up the lower millstone lest the destructive Rakṣasas should enter (even) at the beginning. Indeed, Brahmin is the repeller of the destructive Rakṣasas.

स प्रतिगृह्णाति धिषणासि पर्वती प्रति त्वादित्यास्त्वग्वेत्त्विति धिषणा हि पर्वती हि प्रति त्वादित्यास्त्वग्वेत्त्विति संज्ञामेवैतद्दृषदे च कृष्णाजिनाय च वदति नेदन्योऽन्यꣳ हिनसात इति पृथिव्यु हैषा रूपेण[१४] ॥ १४ ॥

अथोदगग्राꣳ[१५] शम्यां दिव स्कम्भन्यसीत्यन्तरिक्षमु हैषा रूपेणान्तरिक्षेण हीमे द्यावापृथिव्यौ विष्टब्धे ॥ १५ ॥

अथोपलां धिषणासि पार्वतेयी प्रति त्वा पर्वती वेत्त्विति कनीयसी व ह्येषा दुहितेव ह्येषा तस्मादाह पार्वतेयीति प्रति प्रति त्वा पर्वती वेत्त्विति संज्ञामेवैतद्दृषदुपलाभ्यां वदति नेदन्योऽन्यꣳ हिनसात इति द्यौर्हैषा रूपेण हनू हैते यज्ञस्य यद्दृषदुपले जिह्वैव शम्या तस्माच्छम्यया समाघ्नन्ति जिह्वयैव हि वदति ॥ १६ ॥

अथ हविरधिवपति धान्यमसि धिनुहि देवानिति धान्यꣳ ह्येतद्देवान्धिनवदिति हि हविर्गृह्णन्ति तस्मादाह धिनुहि देवानिति ॥ १७ ॥

अथ पिनष्टि प्राणाय त्वोदानाय त्वा व्यानाय त्वा दीर्घामनु प्रसितिमायुषे धां देवो वः सविता प्रतिगृह्णातु हिरण्यपाणिरच्छिद्रेण पाणिना चक्षुषे त्वेति ॥ १८ ॥

स यदेवं पिनष्टि जीवं वै देवानाꣳ हविरमृतममृतानां घ्नन्त्यु वा एतद्धविर्यज्ञमुलूखल[१६]मुसलेन दृषदुपलेन स यदाह प्राणाय त्वोदानाय त्वेति तत्प्राणोदानौ दधाति व्यानाय त्वेति तद्व्यानं दधाति दीर्घामनु प्रसितिमायुषे धामिति तदायुर्दधाति देवो वः सविता प्रतिगृह्णातु हिरण्यपाणिरच्छिद्रेण पाणिनेति सुप्रतिगृहीतꣳ हविरसदिति चक्षुषे त्वेति तच्चक्षुर्दधात्येतद्वै जीवतो भवत्येव[१७]मेतज्जीवं देवानाꣳ हविर्भवत्यमृतममृतानामभीध्यन्ते कपालानि पिष्यन्ते पिष्टानि ॥ १९ ॥

१४. रूपेण My, P1,P2,B, Ca

१५. अथोदग्राꣳ B

१६. मुलूखल TE

१७. भवत्येव TE, V 1, P

**14.** He takes it up saying, "You are the bowl, a hill (rock). May Aditi's skin accept you!" For, it is indeed a bowl; it is verily a rock. With "May Aditi's skin accept you". He merely speaks out the symbol (understanding) to the lower millstone and the black antelope skin, lest the two should hurt each other. In form, this (lower millstone) is indeed the earth.

**15.** Then (he fixes) the peg with its tip towards the north, saying, "You are the prop of the sky". This (peg) is by its form verily the mid region (*antarikṣa*). Indeed these the earth and the sky are held up (kept apart) by the atmosphere (the mid region).

**16.** Then (he places) the upper millstone, (chanting), "You are the bowl, born of the rock. May the rock (the lower millstone) accept you! This (upper stone) is, as it were, the younger one; this is, as it were, the daughter". Therefore he says, "(You are) born of the rock. May the rock (lower stone) accept you!" Thus he verily speaks out the symbol (the means of understanding) to the lower and upper millstones, lest they, the two, should hurt each other. Indeed, in form this (upper stone) is the sky. These two viz. the lower and upper millstones are verily the two jaws of the sacrifice; the peg is indeed the tongue. Therefore they beat with the wedge (peg). Indeed one talks with the tongue.

**17.** Then he puts the (rice for the) oblation on (the lower stone), chanting, "You are the grain. Delight the gods". Indeed it is grain. They verily take up the oblation (thinking), "May this delight the gods!" Therefore he says, "Delight the gods".

**18.** Then he grinds it, (chanting), "I have put you along the long stretch (of the antelope skin) for the sake of the vital (out breath) breath, for the inbreath, for all round breathing and for the (long) life (of the sacrificer). May the divine Savitṛ who has a golden hand receive you with a flawless (hole-less) hand; for the eye (of the sacrificer; may he receive) you".

**19.** (The reason) why he thus grinds is that the oblation is 'live', (it is) nectar (immortal food) for the immortals (the gods). Indeed, with mortar and pestle and with the two millstones they crush this offering of rice-oblation. What he says as, "For inbreathing (I have placed) you," "For out-breathing, you", by that (thus) he puts in (upholds) the vital inbreath and the outbreath and by "You-for all pervading breath", he maintains (imparts) the *vyāna* the pervasive breath. By "For (long) life, I have put the long stretch", he thus imparts life to it. By, "May the golden-handed divine Savitṛ receive you with flawless (tight) hand", (he says) that the oblation may be well-received. By "For the eye, you", he thus bestows eye on it. This indeed happens to one who is alive. Thus this oblation to the gods becomes 'living' (it becomes nectar) (immortal food) to the immortals (the gods). The potsherds are heated up and the flours are kneaded (ground).

अथाज्यं निर्वपति महीनां पयोऽसीति यद्वा एकदेवत्यं वा द्विदेवत्यं वा हविर्भवति तद्वा इतरेण यजुषा गृह्णाति नो वा एतत्कस्यैचन देवतायै हविर्गृह्णन्नादिशति यदाज्यं मह्यो[१८] वा एता एकेन नाम्ना यद्गावस्तासामेतत्पयस्तद्वेव यजुषा गृहीतं भवति ॥ २०॥
इति चतुर्थं ब्राह्मणम् ॥

॥ इति प्रथमोऽध्यायः ॥

१८. मह्यो TE, see Notes

**20.** Then he pours out *ghee* saying, "You are the milk (essence) of the great". If the oblation is either having a single deity or a double deity, he takes that up with a different *Yajuṣ* (chant). Taking up this oblation for some (particular) deity, he does not announce (the name of the deity). (Now) (regarding) what is (known as) *ghee*, verily these are great ones (known) by one name viz. 'cows'. This is their milk (essence). Verily that is taken up with a *Yajuṣ* (chant). (Fourth Brāhmaṇa Ends)

**(Chapter One Ends)**

## द्वितीयोऽध्यायः

### प्रथमं ब्राह्मणम्

स वै पवित्रवत्येव संवपति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां संवपामीति सोऽसावेवैतस्य यजुषो बन्धुरथान्तर्वेदि वोपविशति जघनेन वा गार्हपत्यमथोपसर्जनीरेक आहरति ता आनीयमानाः पवित्राभ्यां प्रतिगृह्णाति ॥ १ ॥

तत्र जपति समाप ओषधिभिरिति[1] सꣳ ह्येतदाप ओषधिभिरेताभिः पिष्टाभिः संगच्छन्ते समोषधयो रसेनेति सꣳह्येतदोषधयो रसेनैतेनाद्भिः पिष्टाः संगच्छन्ते सꣳ रेवतीर्जगतीभिरिति रेवत्य आपो जगत्य ओषधयस्ता ह्येतदुभय्यः संगच्छन्ते सं मधुमतीर्मधुमतीभिः पृच्यन्तामिति सꣳ रसवत्यो रसवतीभिः पृच्यन्तामित्येवैतदाह ॥ २ ॥

अथ संयौति जनयत्यै त्वेति स यथा श्रियेऽन्नाद्यायेमाः प्रजा यजमानाय यच्छेदेवं वै तत्संयौत्यधिवक्ष्यन्वा एतत्संयौति यथा वा अतोऽधिवृक्तो जायते संयुत्य यथादेवतं विभजति स यतो न सꣳहरिष्यन्भवतीति वेति वा ॥ ३ ॥

तदभिमृशतीदमग्नेरिदमग्नीषोमयोरिति वा यथादेवतं वा नाना वा इदꣳ हविर्गृह्णन्ति तत्सहावघ्नन्ति सह[2] पिꣳषन्ति तदु खल्वेवं नाना भवत्यधिवृणक्त्ययमिह पुरोळाशमधिश्रयत्यमुत्रैक आज्यमर्धो वा एष यज्ञस्य यत्पुरोळाशोऽथ यदन्यानि हवीꣳष्यर्ध आज्यꣳ स यश्चायमस्यार्ध आत्मा यश्चासाविति तत्सहाग्निं गमयामेति तथो आत्मा यज्ञस्य संधीयते ॥ ४ ॥

स य आज्यमधिश्रयति स इषे त्वेत्यधिश्रयति वृष्ट्यै तदाह यदिषे त्वेत्यूर्जे त्वेत्युद्वासयति यो वृष्टादूर्ग्रसो जायते तस्मा उ [3]एतदाह ॥ ५ ॥

१. ओषधीभि My, M, Ca

२. सहि Ca सह M

३. उप तदाह M

## Chapter Two

### BRĀHMAṆA I

1. He pours (the ground rice) into (a vessel) what verily contains strainers (purifying blades of sacrificial grass), (chanting), "At the instance of the divine Savitṛ, I pour you with the two arms of the two Aśvins, with the two hands of Pūṣan". This is, indeed, the explanation (link) of this *Yajuṣ* (chant). Then he sits either inside the altar or behind the *Gārhapatya*. Then, (some) one brings the mixing-waters. With two strainers he receives them (waters) that are being brought.

2. Then (there) he mutters, "May the waters well (mingle) with the plants!" Indeed the waters thus mingle with the plant viz. with these flours (of rice). (He says), "May the plants (mingle) with the sap!" Verily thus the plants viz. the flours unite with this sap viz. waters. (He chants), "May the wealthy ones (mix) with those that move!" The wealthy ones are the waters. The moving ones are the plants. These two thus come together. (He chants), "May the mellifluous be mixed with the mellifluous!" He verily says (means) this, "May the sweet (juicy) ones be mixed with the sweet (juicy)".

3. He mixes (them), there, (chanting), "(I mix) you for the sake of generation". He verily mixes (them) thus wherefore it (this preparation of sacrificial offering) will bestow these creatures (progeny) the sacrificer for (his) wealth and (good) food. Indeed he thus mixes (them) in order to put (them) over (the fire) whereby thus it would, after being mixed, become placed (cooked) over (the fire). Either he divides it according to the deities (to whom it has to be offered), because he is not going to gather them (together), or

4. He touches it (saying), "This is for Agni, this for Agni and Soma (together), or according to the deities". They separately take this (rice for) sacrificial food, indeed from the cast. That they thresh together (they) and (it) together. That, verily thus becomes separate. This one (Adhvaryu) puts it on the fire here and one (the Āgnīdhra) heats (puts on the fire) the *ghee* there (yonder). *Puroḍāśa* is verily half of the sacrifice; the other oblations are half, that is the *ghee*. "What is this viz. half of the body (of the sacrifice) and what is that yonder—let us make them reach the fire simultaneously"—thus (they think). In that manner verily the body of the sacrifice is joined together.

5. He who heats the *ghee* over the fire, he heats it over the fire (chanting), "(I heat) you for sap". When he says, "You for sap", he says that for the sake of rain. He removes it saying, "(I remove) you for juice". He says this verily for the sake of that juice, the sap which arises from rain.

अथायमधिवृणक्ति[४] पुरोळाशं घर्मोऽसि विश्वायुरिति यज्ञमेवैनं तत्करोति यथा घर्मं प्रवृञ्ज्यादेवं प्रवृणक्ति विश्वायुरित्यायुरेवास्मिꣳस्तद्दधात्युरुप्रथा उरु प्रथस्वेति प्रथयत्येवैनं तदुरु ते यज्ञपतिः प्रथतामिति यजमानायैतामाशिषमाशास्ते ॥ ६ ॥

तन्न सत्रा पृथुं कुर्यान्मानुषꣳह कुर्याद्यत्सत्रा पृथुं कुर्याद्व्यृद्धं वै तद्यज्ञस्य यन्मानुषमश्वशफमात्रं कुर्यादित्याहुः कस्तद्वेद यावानश्वशफो यथैव मन्येत न सत्रा पृथुमिव तथैव[५] कुर्यात् ॥ ७ ॥

तमद्भिरभिमृशति सकृद्वा त्रिर्वा यदेवास्यावघ्नन्तो वा पिꣳषन्तो वोलूखलमुसलेन वा दृषदुपलेन वा वि वा वृहन्ति क्षिण्वन्ति वापो वै भेषजꣳ शान्तिस्तदद्भिः शान्त्या शमयति तदद्भिः संदधाति ॥ ८ ॥

सोऽभिमृशत्यग्निष्टे त्वचं मा हिꣳसीदित्यभितप्स्यन्वा एनमिदं भवति श्रपयिष्यꣳस्तथो हास्याग्निस्त्वचं न हिनस्ति ॥ ९ ॥

अथैनं पर्यग्नि करोत्यच्छिद्रमेवैनमेतत्सर्मस्तमग्निना[६] परिगृह्णाति नेदेनं नाष्ट्रा रक्षाꣳसि[७] प्रमृशानित्यग्निर्हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ १० ॥

अथोल्मुकेनाभितपति देवस्त्वा सविता श्रपयतु वर्षिष्ठेऽधि नाक इति न वा एतस्य मनुष्यः श्रपयिता तदेनं देव एव सविता श्रपयतु वर्षिष्ठेऽधि नाक इति देवत्रो एतदाहाथाभिमृशति शृतं वेदानीति ॥ ११ ॥

सोऽभिमृशति मा भेर्मा संविक्था इति मा भैषीर्मा संविक्था यं त्वामानुषꣳ सन्तं मानुषोऽभिमृशामीत्येवैतदाह ॥ १२ ॥

४. मधिपृणक्ति M

५. तदेवैव M

६. मेतत्समन्त Ca

७. See Notes

**6.** Then he puts the *puroḍāśa* on (fire) (chanting), "You are the heat (you are the) life of all". Thus he makes this verily into a sacrifice. He puts it upon (the fire) as one would put the cauldron on. By "the life of all", he thus puts verily life into this (sacrificer). (He says), "Oh wide spreading one! (one with wide glory), spread vastly", (saying this) he verily spreads this (*puroḍāśa*) thus. He says, "May your master of the sacrifice spread widely (prosper)!"—this prayer for blessing he seeks for the sacrificer.

**7.** He should not make it too (absolutely) wide. If he should make it too wide, he would be making it human. What is human is ruinous for the sacrificer. They (some) say, "He should make it of the size of a horse-hoof". Who knows how much is the horse-hoof? He may make it verily that way as he thinks it is not too wide.

**8.** He touches it with water, once or thrice, for whatever of this (rice-offering) they either wear out or hurt, threshing with the pestle and mortar or grinding with the two millstones. Verily the waters are medicine, abatement (of evil). Therefore he removes it (that hurt) with the expiation, viz. water. Thus (therefore) he writes it (makes good) with water.

**9.** He touches it, saying, "May Agni not hurt your skin?" For he is going to heat it (thus) now, (he is) going to cook (it). Thereby Agni indeed does not hurt its skin.

**10.** Then he makes it skirted with fire (he takes a firebrand round it in *pradakṣiṇā* way). Thus he encloses this, thus, continuously without a gap. With fire, lest the destructive Rakṣasas, should touch it. Indeed Agni is the repeller of the Rakṣasas.

**11.** He heats it with a firebrand (chanting), "May the divine Savitṛ, cook you in the highest heaven". Man is not, indeed, the one who bakes (cooks) it. Therefore (he says), "May the divine Savitṛ himself cook this". By "in the highest heaven" he says (means) this, "this is indeed at the disposal of the gods". Then he touches it (thinking), "Let me know (if) it has been cooked".

**12.** He touches it saying, "Fear not, shrink not". He verily says (means) this, "Do not be afraid, do not shrink that I, a human, touch you who are not human".

अथाभिवासयति नेन्नग्न इव मुषितः शयाता इति नेदेनमुपरिष्टान्नाष्ट्रा रक्षाꣳस्यवपश्यानीति[८] ॥ १३ ॥

सोऽभिवासयत्यतमेरुर्यज्ञोऽतमेरुर्[९]यजमानस्य प्रजा भूयादिति नेदिदमनु यज्ञो वा यजमानो वा ताम्याद्यदिदमभिवासयामीति ॥ १४ ॥

अथाप्त्येभ्योऽङ्गुलिप्रणेजनं पात्रीनिर्णेजनं निनयति स यदाप्त्येभ्यो निनयति चतुर्धा विहितो ह वा अयमग्निरग्र आस ते यमग्रे देवा होत्राय प्रावृणत स प्राधन्वद्द्वितीयं प्रावृणत स प्रैवाधन्वत्तृतीयं प्रावृणत स प्रैवाधन्वदथायमग्निर्भीषा निलयां चक्रे सोऽप एव प्रविवेश तं देवा अनुविद्य सहसेवाद्भ्य उदानिन्युस्सोऽ-पोऽभ्यष्ठीवदवष्ठ्यूता स्थ या अप्रपदनꣳस्थेति तत आप्त्याः संबभूवुस्त्रितो द्वित एकत इति ॥ १५ ॥

ते हेन्द्रमनुचेरुर्यथैतर्ह्यपि ब्राह्मणः क्षत्रियमाशꣳसमानोऽनुचरति स यत्र विश्वरूपं त्वाष्ट्रमिन्द्रो जघान तस्य ह वध्यस्य विदांचक्रुः शश्वद्धैनं त्रित एव जघान तदत्[१०]यह तदिन्द्रोऽमुच्यत देवो हि सः ॥ १६ ॥

अथोचुरुपैवेम एनो गच्छन्त्विति योऽस्य वध्यस्यावेदिषुरिति तथेति होचुर्यज्ञ एवैषु मृष्टमिति तदेष्वेतद्यज्ञो मृष्टे यदेभ्योऽङ्गुलिप्रणेजनं पात्रीनिर्णेजनं निन-यन्ति ॥ १७ ॥

त उ हैत ऊचुरत्येवेदम[११]स्मत्परो नयामेति किमभीति य एवादक्षिणेन यज्ञेन यजाता इति तस्मान्नादक्षिणेन यज्ञेन यजेत यज्ञ आप्त्येषु मृष्ट आप्त्यास्तस्मिन्मृजते योऽदक्षिणेन यज्ञेन यजते ॥ १८ ॥

तत एतां देवा दर्शपूर्णमासयोर्दक्षिणामकल्पयन्यदन्वाहार्यं नेददक्षिणꣳ हविरसदिति

८. See Notes

९. See Notes

१०. तदत्यह Ca

११. मस्मत्पुरो Ca

**13**. Then he covers it, lest it should lie as though naked and robbed and lest further on the destructive Rakṣasas should look down upon (insult) it.

**14**. He covers it (thinking), "May the sacrifice not be (prone to be) languied and may the progeny (offspring) of the sacrificer not be (prone to be) languied". If not, if I do not cover this either sacrifice or the sacrificer may languish after now.

**15**. Then he pours (the water) with which the fingers have been washed and with which the (sacrificial) vessel have been cleaned, for the Āptyas. (The reason) why he pours out for the Āptyas is (this)—at first, this fire was rendered fourfold. He (that fire) whom the gods at first chose for the function of a Hotṛ, passed away (became extinct). They chose a second. He too became extinct. They chose a third. He too passed away. Then this Agni went into hiding, out of fear. He verily entered into the waters. Having found him, the gods brought him out from the waters, by force as it were. He spat upon the waters (saying), "You are spat upon—you who are an unsafe (place of) refuge". Thence sprung the Āptyas (deities sprung from water): trita, dvita and ekata.

**16**. They verily followed Indra just as even now a Brahmin follows a Kṣatriya blessing (praising) (him). Where (when) Indra killed Viśvarūpa, the son of Tvaṣṭṛ, they knew indeed of his going to be killed. Verily Trita himself quickly killed him. Thus, indeed, was Indra released from that (sin), for he is a god.

**17**. Then they (the people) said, "May these *(Āptyas)* themselves, who had known of this person (Viśvarūpa) going to be killed, get to sin". They said, "So be it". "Let the sacrifice itself wipe it (clean it) upon these *(Āptyas)*". Thus does the sacrificer wipe it upon these in that they pour that (water) with which the fingers have been washed and that with which the (sacrificial) (vessels) have been cleaned for these.

**18**. These *(Āptyas)* then verily said, "Let us lead it (make it go) past beyond us". "Towards whom?" "Verily (towards him) who may perform a sacrifice without (paying to the priests) any fee". Therefore one should not perform a sacrifice that contains no sacrificial fee. (The sin of) sacrifice that contains no sacrificial fee.

**19**. Therefore, the gods fixed this fee, in the new moon and full moon sacrifices, viz. the *anvāhārya* (remainder of rice-grains, cooked over the *Dakṣiṇāgni* and meant

तदेभ्यो नाना निनयति तथैभ्योऽसमदं करोत्युल्मुकेनाभितपति शृतमेनान्गच्छादिति[12] प्रत्यङ् निनयति प्राग्वै[13] यज्ञः संतिष्ठते नेद्यज्ञमनुसंतिष्ठाता इति ॥ १९ ॥

स निनयति त्रिताय त्वा द्वितायत्वैकताय[14] त्वेति पशुर्ह वा एष आलभ्यते यत्पुरोळाशस्ते ह देवाः पुरुषमेवाग्रे पशुमालेभिरे तस्यालब्धस्य मेधोऽपचक्राम तदश्वं[15] प्रविवेशाश्वꣳहालेभिरे तस्यालब्धस्य मेधोऽपचक्राम तद्गां प्रविवेश गाꣳहाले-भिरे तस्यालब्धस्य मेधोऽपचक्राम तदविं प्रविवेशाविꣳ हालेभिरे तस्यालब्धस्य मेधोऽपचक्राम तदजं प्रविवेशाजꣳ हालेभिरे तस्यालब्धस्य मेधोऽपचक्राम तदिमां पृथिवीं प्रविवेश तद्देवाः खनन्त इवान्वीषुस्तदनु[16] विविदुस्तौ व्रीहियवौ तस्मादप्येतर्हि खनन्त इवैव व्रीहियवावनुविन्दन्ति स यावद्वीर्यꣳह वा अस्यैते सर्वे पशव आल-ब्धाः[17] स्युस्तावद्वीर्यꣳ हैवास्य हविर्हविरेव भवति य एवमेतद्वेद ॥ २० ॥

अत्र वै सा संपद्यदाहुः पाङ्क्तः पशुरिति यदैव पिष्टानि भवन्त्यथ लोमानि भवन्ति यदैवाप आनयत्यथ त्वग्भवति यदैव संयौत्यथ माꣳसं भवति संतत इव हि[18] तर्हि भवति संततमिव हि माꣳसं यदैव श्रपयत्यथास्थि भवति दारुण इव हि तर्हि भवति दारुणमिव ह्यस्थि यदैवोद्वासयिष्यन्नभिघारयत्यथ मज्जानं दधाति ॥ २१ ॥

एषो सा संपत्स यं पुरुषमालभन्त स किंपुरुषोऽभवद्यमश्वं च गां चालभन्त स गौरश्च गवयश्चाभवतां यमविमालभन्त स उष्ट्रोऽभवद्यमजमालभन्त स शरभोऽ-भवत्तस्मादेतेषां पशूनामनशितव्यमपक्रान्तमेधसो ह्येते ॥ २२॥ इति प्रथमं ब्राह्मणम्॥

१२. शृतमेनाꣳगच्छ TE
१३. प्राङ्वै M
१४. द्वितायैकताय P1,P2
१५. तद्गां प्रविवेश K
१६. इवान्वेषु M
१७. आलब्धा स्यु in many MSS
१८. इव तर्हि V2

for consumption by the priests), lest the offering should be without a fee. Therefore he pours out (the water with which the fingers and the vessels have been washed, in the sacrifice (to the Āptyas) individually. Thus he brings about absence of conflict between them. He heats it (that water) with a fire brand, so that it would reach them cooked. He pours (facing) towards the west—verily the sacrifice remains eastward—(he pours the water towards the west). Lest he should be making (this) a sacrifice.

**20.** He pours out, saying, "For Trita (I pour) you" "For Dvita (I pour) you" "For Ekata (I pour) you". The *puroḍāśa* (offering) means indeed, an animal is tied up (in sacrifice). Originally (in the beginning) the gods tied up verily a man as the sacrificial animal. As he was tied up (offered), his essence went out (of him). It then entered the horse. They tied up (offered) verily the horse. As it was offered (in sacrifice) its essence went out. It entered the bull. They indeed offered the bull. As it was offered, its essence went out. It entered a sheep. They verily offered the sheep. As it was offered, its essence went out. It entered the goat. They verily offered the goat. As it was offered, its essence went out. It entered this earth. The gods then searched for it, digging (the earth). They found it, it was these, the paddy and barley. Therefore, even now they (people) obtain paddy and barley by digging as it were. As much efficacy as all these sacrificial victims that are tied up (killed and offered) will have, so much efficacy (vigour) indeed will this oblation of his have. He who knows this to be so verily becomes (efficacious as) the oblation.

**21.** Here indeed is that wealth about which they say, "The animal (to be offered in the sacrifice) is five-fold". Even when the rice-flours come to be, then there are the hair. Even when he brings the waters, then the skin comes to be. Even when he mixes (them), then the flesh comes to be. He becomes then stretched, as it were. Indeed flesh is continuous, as it were. Even when he cooks it (over the fire), bone comes to be. Then it becomes hard-like. Indeed bone becomes hard-like. When, verily, he is going to remove it (i.e. before removing it) (from the fire) and sprinkles *ghee* (on it) then he puts marrow (into it).

**22.** This is indeed that wealth. That man (person) whom they had tied up (had offered) (as sacrificial victim), became *kimpuruṣa* (a despicable man). The horse and the bull which they had offered, they became (respectively) a Gaura (a kind of buffalo) and a Gavaya (Gayal, a kind of ox). The sheep which they had offered that became the camel. The goat which they had offered, that became a Śarabha, (a strange animal with eight legs, capable of killing even the lion). Therefore (the flesh) of these animals is unfit to be consumed. For these indeed have the sacrificial essence gone out (of them). (First Brāhmaṇa Ends)

## द्वितीयं ब्राह्मणम्

इन्द्रो ह वै यत्र वृत्राय वज्रं प्रजहार स ह प्रहृतो वज्रश्चतुर्धा बभूव तस्य स्फ्यस्तृतीयं वा यावद्वा यूपस्तृतीयं वा यावद्वा रथस्तृतीयं वा यावद्वा[1] यत्र प्राहरत्तच्छकलोऽशीर्यत तत्पतित्वा शरोऽभवत्तस्माच्छरो नाम यदशीर्यतैवꣳ स वज्रश्चतुर्धाभवत्ततो द्वाभ्यां ब्राह्मणा यज्ञे चरन्ति द्वाभ्याꣳ राजन्यबन्धवः स्फ्येन च यूपेन च ब्राह्मणा यज्ञे चरन्ति रथेन च शरेण च राजन्यबन्धवः संव्याधे ॥ १ ॥

स यत्स्फ्यमादत्ते यथैवैतं वज्रमिन्द्रो वृत्रायोदयच्छदेवमेवैष एतं वज्रं द्विषते भ्रातृव्यायोद्यच्छति तेन द्विषन्तं भ्रातृव्यꣳ हन्ति तेन विजयते तस्माद्वाव स्फ्यमादत्ते॥ २ ॥

तमादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददेऽध्वरकृतं देवेभ्य इति सविता वै देवानां प्रसविता तस्मादाह देवस्य त्वा सवितुः प्रसव इत्यश्विनोर्बाहुभ्यामित्यश्विना उ वै देवानामध्वर्यू[2] तयोरेवैतद्बाहुभ्यामादत्ते न स्वाभ्यां पूष्णो हस्ताभ्यामिति पूषा वै देवानां भागदुघोऽशनं पाणिभ्यामुपनिधाता तस्यैवेतद्धस्ताभ्यामादत्ते न स्वाभ्यां तन्न वा एतस्य मनुष्यो भर्ता वज्रो ह्येष तदेनं देवताभिरेवोद्यच्छति देवताभिर्बिभर्त्ति तथैनमेष[3] वज्रो न हिनस्ति ॥ ३ ॥

अध्वरकृतं देवेभ्य इति यज्ञो वा अध्वरो यज्ञकृतं देवेभ्य इत्येवैतदाह तꣳ सव्येन पाणिना धारयन्दक्षिणेनाभिमृश्य जपति सꣳश्यत्येवैनं[4] तद्वीर्यमेवास्मिन्दधाति ॥ ४ ॥

स जपतीन्द्रस्य बाहुरसि दक्षिण इत्येष वै वीर्यवत्तमो यदिन्द्रस्य बाहुर्दक्षिणस्तद्वीर्यमेवास्मिन्नेतद्दधाति यदाहेन्द्रस्य बाहुरसि दक्षिण इति सहस्रभृष्टिः शततेजा इति सहस्रभृष्टिर्ह वै स वज्र आस शततेजा यं तं वृत्राय प्रजहार तमेवैनदेतत्करोति

१. यावद्वाथ यत्र TE
२. मध्वर्यु Ca
३. तवैन TE
४. स श्यत्येवैनं Ca

## BRĀHMAṆA II

1. Where Indra verily shot (with) the thunderbolt, that thunderbolt, which was shot (huffled), became fourfold. Its third part was the wooden sword, indeed, as much as there was the sacrificial post that was a third (part), as much as there was the chariot that was indeed a third (part); where (how much) he shot (with it) that became a splinter and that having fallen down, became the arrow (reed). It is called indeed 'Śara' because it broke up (disintegrated). Thus, that thunderbolt became verily four fold, of them, the Brahmins practice with two in the sacrifice and the Kṣatriyas (the kinsmen of anointed kings) with two. The Brahmins, celebrate with the wooden sword and the sacrificial post (to which the victim is tethered) in the sacrifice and the kinsfolk of the Kṣatriyas (relative of the anointed rulers) with the chariot and with the arrow in the battle.

2. (The reason) why he takes up the wooden sword is that just as Indra lifted up this thunderbolt against Vṛtra. Similarly this (sacrificer) lifts up this 'thunder-bolt (viz. the wooden sword) against the hateful enemy, kills the hateful enemy and thereby attains victory (becomes glorious). Hence this (sacrificer) takes up the wooden sword.

3. He takes it up (chanting), "I take you up at the instance of Savitṛ, with the two arms of the two Aśvins, with the two hands of Pūṣan,—you the performer of sacrifice to the gods". Indeed, Savitṛ is the begetter (impeller) of the gods. Therefore he says, "You, at the instance of Savitṛ", (he says) "With the two arms of the two Aśvins". Verily the two Aśvins are the two Adhvaryus of the gods. He (the sacrificer) takes this (wooden sword) up verily with their two arms, not with his own. (He says), "With the two hands of Pūṣan". Indeed Pūṣan is the collector (distributor) of the shares of the gods. He is the placer of food (for the gods), with his two hands. He (the sacrificer) takes up (the wooden sword) thus with his (Pūṣan's) very hands and not with his own. For, man is not the bearer (i.e. man cannot bear) of this; this is verily the thunderbolt. Therefore he lifts it up only with the gods, bears it with the gods. Thus this thunderbolt does not harm this (sacrificer).

4. (He says), "(You) the performer of the *Adhvara* to the gods". The sacrifice (*Yajña*) is verily *Adhvara* (that wherein there is no hurt). He verily, says (means) "sacrificer to the gods". Holding it with his left hand (and then) having touched it with the right (palm), he mutters. (By that muttering) he verily sharpens it; he indeed puts its strength into this (wooden sword).

5. He mutters, "You are the right arm of Indra". The right arm of Indra is the most powerful thing, indeed. Its very strength does he (the sacrificer) thus put into this (sword). When he says, "You are the right arm of Indra". (He says), "A thousand spiked, hundred edged (having a hundredfold brilliance or heat)". Verily, that

वायुरसि तिग्मतेजा इत्ययं वाव तेजिष्ठं तेजो योऽयं पवत एष हीमाँल्लोकाꣳस्तिर्यङ् पवते तत्सꣳश्यत्येवैनं तत्तस्मादाह वायुरसि तिग्मतेजा इति द्विषतो वध इति ब्रूयाद्यदि नाभिचरेद्य[५]द्युवभिचरेदमुष्य वध इत्यादिशेत्तेन नात्मानं न पृथिवीमुपस्पृशति नेदनेन सꣳशितेन वज्रेणात्मानं वा पृथिवीं वा हिनसानीति ॥ ५ ॥

अथ देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त ततो ह स्म यद्देवा असुरान् जयन्ति तान्ह [६]स्मेत एव पुनरुपोत्तिष्ठन्ति ते होचुर्यद्वा एनान् जयाम इतीत[७] एव नः पुनरुपोत्तिष्ठन्ति कथं न्वेनाननपजय्यं जयेमेति ॥ ६ ॥

स होवाचाग्निरुदञ्चो वै नः पलाय्य मुच्यन्त इत्युदञ्चो ह स्मैवैषां पलाय्य मुच्यन्ते सोऽहमुत्तरतः पर्येष्यामीति होवाचाथैनान्यूयमित उपसꣳरोत्स्यथेति तानुपसꣳरुध्येत्येभिश्च लोकैरभिनिधास्यामो यदु चेमाँल्लोकानति चतु[८]र्थं ततो न पुनः सꣳहास्यन्त इति सोऽग्निरुत्तरतः पर्यैदथेतो देवा उपसमरुन्धꣳस्तानुपसꣳरुध्यैभिश्च लोकैरभिन्यदधुर्यदु चेमाँल्लोकानति चतुर्थं ततो न पुनः समजिहत ॥ ७ ॥

तदेतन्निदानेन यत्स्तम्बयजुरथ योऽसावग्नीदुत्तरतः पर्येत्येष एवाग्निर्निदानेनाथेतोऽध्वर्युरुपसꣳरुणद्धि तद्यान्देवा अभिन्यदधुरसुराꣳस्तानेवैतदुपसꣳरुध्यैभिश्च लोकैरभिनिदधाति यदु चेमाँल्लोकानति चतुर्थं तस्मादेतन्नि[९]दानमेवासुरा न संजिहते येन ह्येवैनान्देवा अवाबाधन्त तेनैवैनान्ब्राह्मणा यज्ञेऽवबाधन्ते य उ चैवैतस्मै यजमानायारातीयति यं च यजमानो द्वेष्टि तमु [१०]चैवैतदेभिश्च लोकैरभिनिदधाति यदु चेमाँल्लोकानति चतुर्थꣳ स एभिश्च लोकैरभिनिदधद्यदु चेमाँल्लोकानति चतुर्थमस्या

५. See Notes on I.6.3.9

६. स्मैत Mv,B,V 1,TE

७. इति त एव Ca

८. चतुर्थ Ca

९. तस्मादेदानमेव TE, Ca, B,P1, see Notes

१०. तमुवेवैत TE, M,K

*vajra* which he hurled at Vṛtra was indeed thousand spiked, hundred edged. He (the sacrificer) makes this (sword) verily that (thunderbolt). (He mutters) "You are the wind, having sharp edges (sharp brilliance or heat)". This indeed is the sharpest edge viz., this (wind) that blows (purifies). This (Vāyu), it is that blows across these worlds. Thus he (the sacrificer) makes it sharp, indeed. Therefore does he say, "You are Vāyu, the sharp edged". If he is not exorcising, he may say, "Killer of enemy". Should he exorcise, he should indicate (by saying), "Killer of that yonder person (of such and such name)". He does not touch himself or the earth with it (the sword), thinking, "If not, I might be hurting myself or the earth with this very sharp thunderbolt".

**6.** The Gods and Asuras, both of them sprung from Prajāpati, contended. When the gods conquered the Asuras, then they (the Asuras) rose up again against them. They (the gods) said, "Though we conquer these (Asuras), they surely rise up against us even here. How shall we conquer them absolutely (so that we will not be vanquished later)?"

**7.** Agni indeed said, "They escape from us, verily having these (gods)". (Agni said), "I shall go round to the north; then you will besiege them from here. Having besieged them we shall put them down by these (three) worlds. Even if there is a fourth beyond these worlds, they (the Asuras) will not rise again". Agni went round to the north, and here the gods shut them in. Having shut them up, they laid them down by these worlds. Even should there be a fourth (world) beyond these, they (the Asuras) did not rise up again.

**8.** The *stamba yajuṣ* (the use of the stumps of sacrificial grass with the chanting of particular *Yajuṣ* chants) is with this primary reason (to put down the Asuras irrevocably). Then, this Agnīdh who moves to the north—he himself is the very Agni, primarily. The Adhvaryu shuts them in from here. Thus, having confined those very Asuras whom the gods had put down, he (the sacrificer) puts them down too by these worlds and what fourth there is beyond these worlds, from that the Asuras do not again rise from this bondage for the Brahmins (priests). Keep these (Asuras) away during the sacrifice by the same means by which the gods kept them off. Moreover, whoever acts inimically towards the sacrificer and whom the sacrificer hates, him too does he (the sacrificer) put down by these worlds and what

एव सर्वꣳ हरति किꣳ हि हरेद्यदन्तरिक्षꣳ हरामि दिवꣳ हरामीति हरेदस्यामुह्ये वैतत्सर्वं प्रतिष्ठितं तस्मादस्या एव सर्वꣳ हरत्यथ तृणमन्तर्धाय प्रहरति नेदनेन[११] सꣳशितेन वज्रेण पृथिवीꣳ हिनसानीति ॥ ८ ॥

स प्रहरति पृथिवि देवयजन्योषध्यास्ते मूलं मा हिꣳसिषमित्युत्तरमूलामिव वा एनामेतदाददानः करोति तथो हास्याः पृथिव्या[१२] ओषधीनां मूलानि न हिनस्ति व्रजं गच्छ गोष्ठानां वर्षतु ते द्यौरित्यभिनिधास्यन्नेवैतदनपक्रमि कुरुते तद्ध्यनपक्रमि यद्व्रजेऽन्तर्वर्षतु ते द्यौरिति यद्वा अस्याः किञ्च खनन्त्यापो वा अस्यास्तत्सꣳ रोहयन्त्यापस्तच्छमयन्ति तथो वा अस्या एष एतद्यत्खनति तदद्भिः सꣳरोहयति तदद्भिः शमयति पराहृत्य निदधाति बधान देव सवितः परमस्यां पृथिव्यामिति देवमेवैतत्सवितारमाहान्धे तमसि बधानेति यदाह परमस्यां पृथिव्यामिति शतेन पाशैरित्यमुचा तदाह योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगिति ब्रूयाद्यदि नाभिचरेद्यद्युवभिचरेदमुमित्यादिशेत् ॥ ९ ॥

अथ द्वितीयं प्रहरत्यपाररुं वध्यासं पृथिव्यै देवयजनादित्यररुर्ह वै नामासुररक्षसामास तमेवं देवा अस्याः पृथिव्या अपाघ्नत तथो वा एनमेष एतदस्याः पृथिव्या अपाघ्नन्ति[१३] व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैः। योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगिति तमग्नीदभिनिदधात्यररो दिवं मा पाप्त इति यत्र ह वै तद्देवा अररुमसुररक्षसमस्याः पृथिव्या अपाघ्नत तद्धोत्करादिवं पिपतिषां चकार तमग्निरभिनिदधावररो दिवं मा पप्त इति तथो वा एनमेष एतदध्वर्युरेवास्माँल्लोकादन्तरेति दिवोऽध्यग्नीत् ॥ १० ॥

११. See Notes

१२. पृथिवी Ca

१३. अपहन्ति Ca, see Notes

fourth (world) is beyond these (three worlds). Putting him (the enemy) down by these worlds and what fourth there is beyond these, he takes away everything from this earth. What could he be taking off, if he should take off (the bunch of sacrificial grass), saying, "I take away the aerial region; I take away the sky?" Everything is verily established on this (earth). Therefore, only from off the earth he takes everything. Then, placing a blade of grass in between, he strikes (it), thinking, "If not, I might be hurting the earth with this very sharp thunderbolt".

**9.** He strikes (chanting), "Oh earth! the place of sacrifice to the gods! May I not hurt the root of your plants". Taking this (earth dug up) thus, he makes it (the plant), as it were, with roots upturned. Thereby (by thus chanting), he does not harm the roots of the plants of this earth. Even as he is about to place (the dug up earth) down, (chanting), "Go to the fold, the place of the cows. May the sky rain for your sake!" He makes it (stay here) not go away. What is within the fold (pen) if indeed what does not go away. (He says), "May the sky rain for you!" Whatever they dig of this earth, indeed water makes that grow up (fill up), the water quenches it. In that manner indeed does this (sacrificer) make it grow (fill up) with water what he digs up thus. He soothes it with water. Having taken it (the dug up earth) away, he places it (on the heap of rubbish), (chanting), "Oh divine Savitṛ! Find (the enemy) at the farthest (part of this earth)". When he says, "at the farthest (point of the) earth", he verily says to the divine Savitṛ, "Bind (him) in blinding darkness", (he says), "With a hundred nooses". By that he says (means), "(The hundred) (bonds) that will not let him off". If he may not exorcise, he should say, "He who hates us and whom we hate, him do not release from there". Should he exorcise, he should indicate (by name) "such and such person."

**10.** Then he strikes a second (time) (chanting), "May I drive away Araru from the place of sacrifice to the gods, for the sake of the earth". Indeed there was one Asura Rakṣas known as Araru. The gods, thus drove him away from this earth. Similarly does this (sacrificer) drive him away thus from this earth, (chanting), "Go to the pen, the place of cows. May the sky rain for your sake. Oh divine Savitṛ! Bind with a hundred bonds at the farthest (point of the) earth, him who hates us and whom we hate. Do not release him from there". Then the Agnīdh places it upon (the heap of rubbish) saying, "Oh Araru! You shall not fly off to heaven". When the gods drove the Asura-Rakṣas-Araru from this earth, then he (Araru) wished to fly off to heaven from the (heap of) rubbish. Agni put him down saying, "Oh Araru! do not fly up to heaven". Similarly, this Adhvaryu himself thus cuts him (Araru) off from this world and the Agnīdh (cuts him off) from (the side of) heaven.

अथ तृतीयं प्रहरति द्रप्सस्ते द्यां मा स्कन्नित्ययं[14] ह वा अस्या द्रप्सो यमिदमिमाः प्रजा उपजीवन्ति स ते दिवं मा पप्त इत्येवैतदाह व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याः शतेन पाशैः योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगिति ॥ ११ ॥

स त्रिर्यजुषा हरत्येभिरेवैतल्लोकैरभिनिदधात्यद्धा वै तद्यदिमे लोका अद्धो तद्यद्यजुस्तूष्णीं चतुर्थः हरति यदेवेमाँल्लोकानति चतुर्थमस्ति वा न वा तेनैवैतद्विषन्तं भ्रातृव्यमभिनिदधात्यनद्धा वै तद्यदिमाँल्लोकानति चतुर्थमस्ति वा न वानद्धो तद्यत्तूष्णीं तस्मात्तूष्णीं चतुर्थः हरति ॥ १२ ॥ इति द्वितीयं ब्राह्मणम् ॥

## तृतीयं ब्राह्मणम्

देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त ततो ह देवा अनुयुवमिवासुस्ते हासुरा मेनिरेऽस्माकं वा इदं भुवनमिति ॥ १ ॥

ते होचुर्हन्तेमां पृथिवीं विभजामहा इति तां विभज्योपजीवामेति तामौक्ष्णैश्चर्मभिः पश्चात्प्राञ्चो विभजमाना अभीयुस्तदु ह देवाः शुश्रुवुर्विभजन्ते ह वा इमां पृथिवीमसुरा इति ॥ २ ॥

ते होचुः प्रेत तदेष्याम इति यत्रेमां पृथिवीमसुरा विभजन्ते के स्याम यदस्या न भजेमहीति ते ह यज्ञमेव विष्णुं पुरस्कृत्याजग्मुः ॥ ३ ॥

ते होचुरेव नोऽस्यां पृथिव्यां भजतेत्यप्येव नोऽस्यां पृथिव्यामस्त्विति ते हासुरा असूयन्त इवोचुर्यावदेवैष विष्णुरभिशेते तावदेव[1] वो दद्म इति ॥ ४ ॥

१४. स्कन्नित्यथः B

१. तावद्वो दद्म TE as alternate reading

**11**. Then, he strikes a third time (chanting), "Let not you drop off (spurt) to the sky". This, indeed, is the drop of this (earth), which these creatures thus subsist on. He verily says (means) this "Let not that, your drop, fly off to the sky". (He chants), "Go to the pen, the place of the cows. May the sky rain for you! Oh divine Savitṛ! Bind at the farthest (point of the) earth (my enemy) who hates us and whom we hate—(bind) with a hundred nooses. Do not release him from there".

**12**. He strikes thrice with the *Yajuṣ* chant. With these verily he puts down (the Asura), thus, with these worlds. These worlds are indeed certain. Verily *Yajuṣ* is certain. He strikes a fourth time silently. Whether there is a fourth (world) beyond these worlds, by that too he puts down, thus, hateful enemy. It is not certain at all that there is or is not a fourth beyond these worlds. "What is silent" is indeed, uncertain. Therefore he strikes the fourth time silently. (Second Brāhmaṇa Ends)

## BRĀHMAṆA III

**1**. The Devas and Asuras, both sprung from Prajāpati, contended. Then the gods were, as it were, dependent. Those Asuras thought, "Indeed this world is ours".

**2**. They said, "Well, let us divide (share) this earth. Having divided it, let us subsist on it". They went about dividing it with ox-hides from west to the east. The gods heard about it (thus): "The Asuras are verily dividing the earth".

**3**. They said, "Come, we shall go there where the Asuras are partitioning this earth. What shall we be, if we cannot share of this (earth)?" They arrived (at where the Asuras were), placing Viṣṇu, (who is) verily the sacrifice, at their head.

**4**. They said, "Share in this earth with us. For us too let there be a (share) of this earth". The Asuras spoke, as though being malicious, "We give you only so much as this Viṣṇu lies-upon".

वामनो ह विष्णुरास तद्देवा न जिहीळिरे महद्वै नोऽदुर्येभ्यो नो यज्ञसम्मितमदुरिति तं तदेव यज्ञं विष्णुं प्राञ्चं निपाद्य छन्दोभिरभितः पर्यगृह्णन् ॥ ५ ॥

गायत्रेण त्वा छन्दसा परिगृह्णामीति दक्षिणतस्त्रैष्टुभेन त्वा छन्दसा परिगृह्णामीति पश्चाज्जागतेन त्वा छन्दसा परिगृह्णामीत्युत्तरतस्तमेवं छन्दोभिः सर्वतः परिगृह्याग्निं पुरस्तात्समाधाय ॥ ६ ॥

तेनार्चन्तः श्राम्यन्तश्चेरुस्ते तथैवेमाꣳसर्वां पृथिवीꣳ समविन्दन्त तस्माद्वा आहुर्यावत्येव वेदिस्तावती पृथिवीत्येतया हीमाꣳसर्वां पृथिवीꣳ समविन्दन्तेत्येवꣳह वा एनां द्विषतः सपत्नस्य सर्वाꣳसंविन्दत एवमस्या द्विषन्तꣳ सपत्नं निर्भजति य एवमेतद्वेद ॥ ७ ॥

स उ हायं यज्ञो विष्णुर्जग्लौ[2] स छन्दोभिरभितः परिगृहीत आसीदग्निः पुरस्तात्स नापक्रमितुꣳ शशाक स ओषधीनामेव मूलान्युपमुम्लोच तं देवा अन्वीषुः क्वनु यज्ञोऽभूत्क नु विष्णुरभूदिति ते होचुश्छन्दोभिर्वा अभितः परिगृहीत इत्यग्निः पुरस्तान्नापक्रमणमस्त्यत्रैवैनमन्विच्छतेति तं खनन्त इवान्वीषुस्तं त्र्यङ्गुलेऽ[3]नुविविदुस्तस्मात्त्र्यङ्गुला वेदिः स्यादित्याहुरपि ह पाञ्चिः[4]सौम्यस्याध्वरस्य त्र्यङ्गुलां वेदिं चक्रे॥ ८॥

तदु नाद्रियेतौषधीनां वाव स मूलान्युपाम्लोचदोषधीनामेव मूलानि छिन्द्यात्स यदेवात्र देवा यज्ञं विष्णुमन्वविन्दꣳस्तस्माद्वेदिर्नाम तमनुविद्योत्तरेण परिग्राहेण पर्यगृह्णन् ॥ ९ ॥

सुक्ष्माꣳ[5] शिवामकुर्वत स्योना चासि सुषदा चासीति पश्चादिमामेवैतत्पृथिवीꣳ संविद्य स्योनाꣳ सुषदामकुर्वतोर्जस्वती चासि पयस्वती चेत्युत्तरत इमामेवैतत्पृथिवीꣳ संविद्य रसवतीमुपजीवनीयामकुर्वत ॥ १०॥

२. जग्लौ TE, K
३. त्र्यङ्गुलेन विविदु TE, Ca
४. सांचिः TE.
५. सूक्ष्माः M V 1

**5.** Verily Viṣṇu was dwarf, The gods did not mind (did not feel angry about) it. (They thought), "They gave us indeed much, for they gave to us what is equal to the sacrifice". Then, having made that Viṣṇu, the sacrifice, lie towards the east, they enclosed him on all sides with metres.

**6.** On the south with, "I enclose you with the metre of Gāyatra", on the west with "I enclose you with the metre of Triṣṭubh", on the north with "I enclose you with the metre of Jagatī", thus having hemmed him in on all sides with the metres and then having placed Agni in the east.

**7.** They (the gods) proceeded worshipping with it and striving. Verily in that manner they obtained this entire earth. Hence it is known as *Vedī* (altar). Because, by this they obtained the entire earth, therefore they verily say, "As much as the altar is, so much is the earth". He who knows this to be thus, "By this indeed they (the gods) obtained the entire earth", obtains verily this entire (earth) of his inimical rival; thus he excludes his hateful rival from (a share of) this.

**8.** That very sacrifice, Viṣṇu, languished. He was on all sides enclosed by the metres. In the east there was the Agni. (So) he (the sacrifice; Viṣṇu) could not move away. He verily disappeared nearby into the roots of plants. The gods searched for him (saying), "Where has the sacrifice been (gone)? Where has Viṣṇu been (gone)?" They said, "He has been enclosed on all sides with metres; there is Agni in the east (infront). His escape is not possible. Search for him here itself". Digging up (a little) they searched for him. They found him in three fingers (depth). Therefore "the altar should be three fingers (deep)"—so they say. Moreover *Pāñci* built up an altar three fingers (deep) for his *Soma* sacrifice.

**9.** One need not favour that (practice). For, he disappeared nearby into the roots of plants. He (the sacrificer) should cut off only the roots of plants. As the gods found the sacrifice i.e. Viṣṇu verily here, therefore is it known as *Vedī*. Having found him, they enclosed him with a further enclosure.

**10.** Chanting, "You are the productive earth (good earth) and you are auspicious", on the southern side. For having obtained this very earth they (the gods) thus made it productive (fine) (good) and auspicious. (They enclosed it) on the west (chanting), "You are a comfortable place and you are also pleasant to sit on". For, having found this earth verily they (the gods) made it a comfortable house and also a pleasant place to sit upon. (They enclosed it) on the north, chanting, "You are the possessor of vigour (sap) and also the possessor of milk". For, having obtained this earth thus, they made it verily juicy and fit to subsist on.

त्रिः पूर्वं परिग्राहं परिगृह्णाति त्रिरुत्तरं तत्षट्कृत्वः षड्वा ऋतवः संवत्सरस्य संवत्सरो यज्ञः प्रजापतिस्स यावानेव प्रजापतिर्यावत्यस्य मात्रा तावतैवैनामेतत्परि- गृह्णाति षड्भिर्व्याहृतिभिः पूर्वं परिग्राहं [६]परिगृह्णाति षड्भिरुत्तरं तद्द्वादश द्वादश वै मासाः संवत्सरस्य संवत्सरो यज्ञः प्रजापतिस्स यावानेव प्रजापतिर्यावत्यस्य मात्रा तावतैवैनामेतत्परिगृह्णाति ॥ ११ ॥

सा व्याममात्री पश्चात्स्यात्तावान्हि पुरुषः पुरुषसंमितो ह्येषा त्र्यरत्निः प्राची त्रिवृद्धि यज्ञः ॥ १२ ॥

तदु नाद्रियेतापरिमितया वा एतया देवा अपरिमितमजयꣳस्तथो वा एष एतयापरिमितयैवापरिमितं जयति ॥ १३ ॥

तस्या अग्निमभितोꣳसा उन्नयति योषा वै वेदिर्वृषाग्निः परिगृह्य वै योषा वृषाणꣳ शेते तस्मादस्या अग्निमभितोꣳसा उन्नयति ॥ १४ ॥

या पश्चाद्वरीयसी स्यान्मध्ये सꣳह्वारिता पुनरुपरिष्टाद्वरीयस्येवꣳ हि योषां प्रशꣳ- सन्ति पृथुश्रोणिर्विमृष्टाꣳसा मध्ये संग्राह्येति [७]जुष्टामेवैनां तद्देवेभ्यः करोति ॥ १५ ॥

सा प्राक्प्रवणा स्यात्प्राची हि देवानां दिगथो उदक्प्रवणोदीची हि मनुष्याणां दिग्दक्षिणतः पुरीषं प्रत्युदूहत्येषा वै पितृणां दिग्यद्ध दक्षिणाप्रवणा स्यात्क्षिप्रꣳ हामुं लोकं यजमान [८]इयात्तथा ज्योग्यजमानो जीवति पुरीषवती भवति पशवो वै पुरीषं पशुमतीमेवैनां तत्करोति ॥ १६ ॥

अथ प्रतियौति देवा ह वा असुरैः संग्रामꣳ सन्निधास्यन्तस्ते होचुर्हन्त यदस्याः पृथिव्या अनामृतं देवयजनमिति तच्चन्द्रमसि निदधामहा इति तथा[९] यदि

६. परि Ca, K
७. जुष्टामे Ca, K
८. हीया V 1, ईया TE
९. तदा M

**11.** He makes the first enclosure three-fold and the second one (too) three-fold. That (amounts to) six times. Verily the seasons of the year are six. The year is the sacrifice, (it is) Prajāpati. How much is Prajāpati and how much is his measure, verily with that much he (the sacrificer) thus encloses this (altar). He makes the first enclosure with six utterances and the second one with six. That makes twelve. Verily the months of the year are twelve. The year is the sacrifice, (it is) Prajāpati. How much is Prajāpati and how much is his measure, verily with that much does he (the sacrificer) enclose this (altar) thus.

**12.** It (the altar) should be of the extent of the space between the tips of the two arms outstretched, at the west. For a man is indeed so much (of that size). Indeed this (altar) is of the measure of man. The east is three cubits. For the sacrifice is three fold.

**13.** One need not adopt it. The gods indeed won limitlessly (won unlimited gain) with this (altar), that was not of fixed measure. In that manner, verily, this (sacrificer) wins unlimited (gains) (limitlessly) by this (altar) which is not of fixed measure.

**14.** He raises the two shoulders of the altar on both sides of the fire. Verily the altar *(vedī)* is female; Agni is male. Indeed the female (woman) lies down having embraced the male (man) (encircling him). Therefore he raises the two shoulders of this (*vedī*) on both sides of the fire.

**15.** It (the altar) should be broader at the west, (behind), contracted in the middle and again broader ahead (in the east); thus do they praise a woman "of broad hips" "of shoulders drawn in" "slim at the waist". Thus he makes it (the *vedī*) verily pleasing to the gods.

**16.** It should be sloping towards the east. For east is the quarter of the gods. Then (it should be) sloping towards the manes. Should it be sloping towards the south, the sacrificer would reach that world soon (speedily). That way (by making the altar in the prescribed way, the sacrificer lives for a long time. It (the altar) becomes provided with gravel (loose soil). Verily the loose soil is 'cattle'. Thus he makes it (the *vedī*) verily possessed of cattle.

**17.** Then he puts it together (smoothes it). Indeed, the gods, as they were going to prepare for the battle against the Asuras, said, "What imperishable place of worship for the gods there is on this earth, that let us place in the moon, so that if the Asuras and Rakṣasas, should overpower us and should drive us (trouble us),

नोऽसुररक्षसान्यभिभवेयुर्यद्याबाधेरन्निति ततोऽर्चन्तः श्राम्यन्तः पुनरभिभवेमेति ते यदस्याः पृथिव्या अनामृतममन्यन्त देवयजनं तच्चन्द्रमसि न्यदधत तदेतत्कृष्णमिव चन्द्रमसि तस्माद्वा आहुश्चन्द्रमस्यस्याः पृथिव्या देवयजनमित्येतदेवैतेनावरुन्ध एतदत्रावकल्पयत्यपि हास्यैतस्मिन्देवयजन इष्टं भवति य एवमेतद्वेद ॥ १७ ॥

स प्रतियौति पुरा क्रूरस्य विसृपो विरप्शिन्निति संग्रामो वै क्रूरः संग्रामे हि क्रूरमिव क्रियते हतोऽश्वो हतः पुरुषः शेते पुरा संग्रामादित्येवैतदाहोदादाय पृथिवीं जीवदानुमिति यद्ध्यस्या जीवममन्यन्त[11] तच्चन्द्रमसि न्यदधत यामैरयंश्चन्द्रमसि स्वधाभिरिति यामदधुश्चन्द्रमसि[12] ब्रह्मणेत्येवैतदाह तां धीरासो अनुदिश्य यजन्त इत्येतेन हास्या एतदनुदिश्य यजन्तेऽपि हास्यैतस्मिन्देवयजन इष्टं भवति य एवमेतद्वेद ॥ १८ ॥

अथ संप्रेष्यति प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुचः संमृड्ढि पत्नीं सन्नह्याज्येनोदेहीति स एष संप्रैष एवैतद्ध्यतः करिष्यन्तो भवन्ति तत्संप्रैषीत्स यदि कामयेत ब्रूयादेतद्यद्यु कामयेतापि नैवाद्रियेत स्वयमुह्येवाध्वर्युर्वेदैतदतः कर्मेति ॥ १९ ॥

अथ प्रोक्षणीरासादयति वज्रश्च वै स्फ्यो ब्राह्मणश्चेमं पुरा यज्ञमभ्यजूगुपतां[13] वज्रो वा आपो वज्रमेवैतदभिगुप्तय आसादयति स उपर्युपर्येव[14] प्रोक्षणीषु धार्यमाणास्वथ स्फ्यमुद्गृह्णाति तथा वज्रौ न समृच्छेते यद्ध निहित एव स्फ्ये प्रोक्षणीरासादयेद्वज्रौ ह समृच्छेयातां तस्मादुपर्युपर्येव प्रोक्षणीषु धार्यमाणास्वथ स्फ्यमुद्गृह्णाति ॥ २० ॥

अथोदञ्चं स्फ्यं प्रहरत्यमुष्मै त्वा वज्रं प्रहरामीति यं द्विष्याद्वज्रो वै स्फ्यस्तृणुते हैवैनेनाथावनेनिक्ते यद्ध्यस्याः क्रूरमिवाभूत्तदेतदहार्षीदथ ये हाग्र ईजिरे ते हावमर्शमी-

१०. न इतोऽसुर M

११. जीवनममन्यन्त Pa, K

१२. यामधु TE

१३. यज्ञमभ्यजुगुपतां B,H,P1,P2

१४. उपर्युपर्येवं K

then, praising (worshipping) and striving we may overcome (them) again". Then, what they considered the imperishable place of worship for the gods on this earth that they placed in the moon. It is this that (appears) blackish in the moon. Therefore, they say, "In the moon is the place of worship of the gods, of this earth". This very thing, he (the sacrificer) obtains thus with this (putting the altar together). He builds it up here. Moreover, the sacrifice performed by him who knows it to be so, becomes verily performed in the (proper) place of worship of gods.

**18.** He puts it together (smoothes it up), chanting "Oh full one! Before the moving away of the cruel (demon Araru)" "(Before the cruel flouring thing viz. battle)". Verily the battle is fierce. Indeed in battle cruel deed is done; the horse lies slain, the man lies down killed. He (the sacrificer) says (means) verily this, "Before the battle", in (saying), "Having lifted up the life-bestowing earth". What they considered to be the 'life' of this earth, that they placed in the moon. (He chants), "What they by chants of *Svadhā* made to go to the moon" (by this) he verily says (means) this—"What they placed in the moon by means of Brahman (*mantra*)". (He chants), "The wise worship it pointing (referring) to it" thus. Moreover who knows it to be thus his worship (sacrifice), amounts to having been performed in this place of worship of gods.

**19.** Then he calls (directs), "Place the sprinkling water (vessel) down", "Wipe the spoons", "Gird (get ready) the (sacrificer's) wife", "Come up with *ghee*". This is verily direction, for, they are indeed going to perform this. That has he directed. If he wishes he may say it. If he (so) wishes, he need not favour (adopt) it. For the Adhvaryu himself knows that this is the (subsequent) action (to be done) after this (action).

**20.** Then he places the (vessel of) sprinkling waters down. Formerly the thunderbolt which is verily the thunderbolt and the Brahmin (priest) guarded this sacrifice. The waters indeed are the thunderbolt. He verily places the thunderbolt thus for protection (of the sacrifice). He takes up the wooden sword as the sprinkling waters (in the vessel) are held verily above and above. Thereby the two *vajras* (the wooden sword and the water) do not come into conflict; for if verily when the sword had been placed (i.e. is still on the ground) he should place the sprinkling waters down, the two *vajras* (thunderbolts) would come into conflict. Therefore, only when the sprinkling waters are being held verily above and above, he then takes up the wooden sword.

**21.** Then he throws the wooden sword northward saying, "I throw you, thunderbolt, for (killing) so and so", (naming) the person whom he may hate. Verily the wooden sword is the thunderbolt. Indeed he does kill verily with this. Then he washes (his hands). Thus he has removed what indeed has been cruel of this

जिरे ते ह पापीयाꣳस आसुरयजमाना[15] हैभ्यः श्रेयाꣳस आसुस्तानु वै मनुष्यानश्रद्धा विवेद यद्यो यजते स पापीयान्भवति यो न यजते स श्रेयान्किंकाम्या यजेमहीति ते हायष्टं दध्रिरे तानु वा इतो देवान्हविर्न जगामेतः प्रदानमु वै उपजीवन्ति ॥ २१ ॥

ते होचुर्देवा बृहस्पतिमाङ्गिरसमश्रद्धा वै मनुष्यानविददिति तेभ्यो विधेहि यज्ञमिति तान्हेत्योवाच यजध्वं कथा न यजध्वमिति ते होचुः किंकाम्या यजेमहीति यद्यो यजते स पापीयान्भवति यो न यजते स श्रेयान्किंकाम्या यजेमहीति ॥ २२ ॥

स होवाच यद्वै शुश्रुम देवानां परिषूतमिति तद्वा एतद्यज्ञो देवानां भवति यच्छृतानि हवीꣳषि क्लृप्ता वेदिर्भवति तेनावमर्शमचारिष्ट तस्मात्पापीयांसोऽभूतानवमर्शं यजध्वꣳ श्रेयाꣳसो वा व भविष्यथेत्या कियतो नावमृशेमेत्या बर्हिष इति बर्हिर्वा एनामतः शमयतेति[16] तस्माद्यदि पुरा बर्हिषस्तृणं वा किञ्चिद्वा पद्येत बर्हिरवैनत्स्तृणन्न-पास्येत्तस्मात्स्तीर्णामपि पदाभितिष्ठन्ति शान्ता हि भवति स श्रेयान्हैव भवति य एवं विद्वाननवमर्शं यजते ॥ २३ ॥ इति तृतीयं ब्राह्मणम् ॥

## चतुर्थं ब्राह्मणम्

स वै स्रुच एव संमार्ष्टि स यत्स्रुचः संमार्ष्टि यथा वै देवानां चरणं तद्वा अनु मनुष्याणां तद्वा इदं मनुष्याणां यदैषामुपक्लृप्तं[1] परिवेषणं भवति ॥ १ ॥

अथ पात्राणि निर्णेनिजति तैर्निर्णिक्तैः परिवेविषत्येवमु वा एतद्यज्ञो देवानां भवति यच्छृतानि हवीꣳषि क्लृप्ता वेदिर्भवत्येतानि वै देवानां पात्राणि यत्स्रुचस्ता एतन्निर्णे-नेक्त्येव निर्णिक्ताभिः प्रचरामेति ॥ २ ॥

१५. आसुरथ यज TE

१६. शमयेतेति Ca, V 1, My

१. यदेषा Ca, V 1

(altar). And those who performed sacrifices in former times, they performed the sacrifices touching (the altar and the oblations). They became greater sinners. Those who performed no sacrifices were better (greater) than these. (Thoughts of) unbelief found those very men (they thought), "He who performs a sacrifice becomes a greater sinner. He who does not perform a sacrifice is better (superior)". With what desire should we perform a sacrifice? They resolved not to perform sacrifice. Oblation did not reach those gods from here (the earth). Verily the gods subsist on offering (made) here.

**22.** The Gods indeed told Bṛhaspati Āṅgiras, "Verily unbelief has found (caught hold of) men. Prescribe a sacrifice for them". He went to them and said, "Perform sacrifice. Why don't you perform sacrifice?" They said, "With what desires shall we sacrifice? For, he who sacrifices becomes a worse sinner; he who does not sacrifice is better (superior). Desirous of what, shall we sacrifice?"

**23.** He said, "We have heard that what has been pressed (prepared) for the gods that indeed becomes the sacrifice for the gods, viz. the cooked oblations and the built up altar. With that you have performed (but) touching (them). Hence you became worse sinners. Perform the sacrifice without touching (them). Verily you will become better (superior)". (They asked), "How long (till how much) should we not touch?" He replied, "Till the sacrificial grass (is spread on the altar). Verily the sacrificial grass will appease this (altar) therefrom". Therefore, if a blade of grass or something else should fall (on the altar) before the sacrificial grass (is spread thereon) he should remove it only (along with) spreading the sacrificial grass. Thereafter they tread on it even with their foot. For it (the altar) becomes appeased (calm). He who knowing thus sacrifices without touching ( the altar and the oblations) verily becomes better (more glorious). (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

**1.** He verily wipes clean the sacrificial spoons, (the reason) why he wipes clean the spoons (is this); the practice of (for) the gods indeed follow that of men. This is indeed (the practice) of men when serving food for them is arranged.

**2.** Then, they wash the vessels; they serve with them that have been washed. Thus, verily, the sacrifice to the gods now comes to be, that the oblations have been cooked, the altar has been prepared. The sacrificial spoons—there are indeed the vessels of gods. Now he washes them, thinking, "We shall serve only with the washed (vessels)".

स वै द्वयेन देवेभ्यो निर्णेनिक्त्येकेनैव मनुष्येभ्योऽद्भिश्च ब्रह्मणा च देवेभ्यो यत्कुशैस्तदद्भिर्यद्यजुषा तद्ब्रह्मणापो हि कुशा ब्रह्म यजुरद्भिरेव मनुष्येभ्यस्तेनो एव नाना भवति ॥ ३ ॥

स स्रुवमादाय प्रतपति प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातय इति वा निष्टप्तꣳ रक्षो निष्टप्ता अरातय इति वा ॥ ४ ॥

देवा ह वै यज्ञं तन्वाना असुररक्षसानामासङ्गाद्बिभयां चक्रुस्तद्यज्ञमुखादेवैतन्नाष्ट्रा रक्षाꣳस्यपहन्ति स इत्यन्तरतोऽग्रैः संमार्ष्ट्यनिशितोऽसि सपत्नक्षिदिति यथानुपरतो[2] यजमानाय सपत्नान् क्षिणुयादेवमेतदाह वाजिनं त्वा वाजेध्यायै संमार्ज्मीति यज्ञं त्वा यज्ञाय[3] संमार्ज्मीत्येवैतदाहाथेति बाह्यतो बुध्नैरेवमेव सर्वाः स्रुचः संमार्ष्टि वाजिनीं त्वेति स्रुचमाह तूष्णीं प्राशित्रहरणꣳ स यदित्यन्तरतोऽग्रैः संमार्ष्टीति बाह्यतो बुध्नैः प्राणोदानावेवैतद्दधाति तस्मादेवेमानीति लोमानीत्युविमानि स वै संमृज्य संमृज्य प्रतप्य प्रतप्य प्रयच्छति स यथावमर्शं निर्णिज्यानवमर्शमुत्तमं परिक्षालयेदेवमेतत्॥५॥

स वै स्रुवमग्रे संमार्ष्टि वृषा वै स्रुवो योषाः स्रुचस्तस्माद्यद्यपि स्त्रियो बह्व्य इव सह यन्ति यद्यासामपि कुमारक इव मध्ये पुमान्भवति स एव पूर्वः प्रतिपद्यते ॥ ६ ॥

स वै तथा संमृज्यात् यथाग्निं नाभिव्युक्षेत्प्राङिवोत्क्रम्य यद्धाग्निमभिव्युक्षेद्यथा यस्मा आहरिष्यन्त्स्यात्तं पात्रनिर्णेजनेनाभ्युक्षेदेवꣳह तत्तस्मात्प्राङिवोत्क्रम्य संमृ-ज्यात् ॥ ७ ॥

तानि हैतान्येके स्रुक्संमार्जनान्यग्नावभ्यादधति वेदस्याहाभूवन्त्स्रुच एभिः सम-मार्जिषुः किञ्चिद्वा इदं यज्ञस्य मा न इदं बहिर्धा यज्ञाद्भूदिति तदु तथा न कुर्याद्यथा यस्मा आहरिष्यन्त्स्यात्तं पात्रनिर्णेजनं पाययेदेवꣳह तत्तस्मात्तान्यैपैवास्येत्[4] ॥ ८ ॥

२. यथानुपुरतो TE

३. यज्ञियाय M

४. तत्तस्मात्तान्युपै TE

**3**. For the gods he washes with two (things), with only one for men. For gods (he washes the vessels) with water and Brahman (*mantra*). What is done (washed) with the sacrificial grass that (is tantamount to being done) with water. What is done with (the utterance of) *Yajus* is what is done with Brahman (*mantra*). Verily the sacrificial grass blades are the waters; the *Yajus* is Brahman. (He cleans) only with water for men. Thereby, verily, it becomes different.

**4**. Having taken up the dipping spoon, he heats it, chanting either "Scorched is the Rakṣas; scorched are the enemies" or "The Rakṣasas have been completely burnt, completely burnt are the enemies".

**5**. The gods who were performing sacrifice were verily afraid of contact with Asuras and Rakṣasas. Therefore he (the sacrificer) thus drives away the destructive Rakṣasas even from the commencement of the sacrifice. Chanting (as follows), he cleans (the vessels) within, with the tips (of holy grass). "Not being sharp, (yet) you are the destroyer of rivals". Thus, he says this so that it would, being ceaseless, destroy the rivals for the sake of the sacrificer. (He says), "I cleanse you, the possessor of good, for kindling of food". (By this), he verily says (means), "I cleanse you, the sacrifice, for the sake of the sacrifice". Then he cleans thus the outside (of the vessels) with the bottoms (ends) (of the holy grass). Thus verily he cleanses all the spoons. He addresses then the offering spoon (*sruk*) thus, "You, the possessor of food". (He cleanses) the *Prāśitraharaṇa* (vessel) silently. (The reason) why he thus cleans the inside (of the vessel) with the tips (of the holy grass) and the outside (of the vessels) with the bottom ends (of the holy grass) is that in this way he verily bears the outward breath and the upward breath (*prāṇa* and *udāna*). Therefore indeed the hair are such and such. He gives (the vessels) having cleaned and having heated each one. This is just as one, having (first) cleansed touching it would ultimately rinse it without touching it.

**6**. He verily cleans the dipping spoon first. For, the dipping spoon is male and the offering spoons are female. Therefore, even though many women go together, if amidst them (only) a boy is the male, as it were, verily he only goes (is received) first.

**7**. Having stepped out towards the east, he must so wash that he would not spatter towards the fire. Should he spatter towards the fire, it would be verily as one might spatter a person with the water with which vessels have been washed—the person for whom he is going to bring food. Therefore, he should cleanse (the vessels) stepping out, beyond towards the east.

**8**. Some put those (holy grass bits) materials used for cleaning the spoons into the fire, (thinking), "These have been (parts) of the bunch of sacred grass. They have cleaned the spoons with these. This is verily something belonging to the sacrifice. Let not this be outside our sacrifice". One need not (should not) do it that way. For, it would verily be as one might make a person, for whom he is bringing food, drink the water with which the vessels have been cleaned. Therefore one must only throw them away.

अथ पत्नीः संनह्यति जघनार्धो वा एष यज्ञस्य यत्पत्नी प्राङ्मे यज्ञस्तायमानो यादिति युनक्त्येवैनामेतद्युक्ता मे यज्ञमन्वासाता इति तस्माद्योक्त्रेण संनह्यति योक्त्रेण हि योज्यं युञ्जन्ति[5] ॥ ९ ॥

अथ यद्वेवैनाः संनह्यत्यस्ति वा अमेध्यं पत्न्या यदवाङ्नाभेरथेदमाज्यमवेक्षिष्यमाणा भवति तदेवास्या एतद्योक्त्रेणान्तर्दधात्यथ मेध्येनैवोत्तरार्धेनावेक्षते ॥ १० ॥

सोऽभिवासः संनह्यति वरुण्या वै रज्जुरौषधमु वै वासस्तदेनामेतदोषधिभिरेवान्तर्दधाति तथैनामेषा वरुण्या रज्जुर्न हिनस्ति ॥ ११ ॥

स संनह्यत्यदित्यै रास्नासीतीयं वा अदितिः सा देवानां पत्न्येवमु वा एषैतस्य[6] पत्नी तस्या एताः रास्नामेतत्करोति न रज्जुमियं वै हि रास्ना तामेवास्या एतत्करोति तथैनामेषा वरुण्या रज्जुर्न हिनस्ति ॥ १२ ॥

स न ग्रन्थिं कुर्याद्वरुण्यो वै ग्रन्थिर्वरुणो ह पत्नीं गृह्णीयाद्यद्ग्रन्थिं[7] कुर्यात्तस्मादूर्ध्वमेवोपगूहति विष्णोर्वेष्योऽसीति ॥ १३ ॥

सा न पश्चादन्वासीतेयं वा अदितिः सा देवानां पत्नी सा यज्ञं देवानां पश्चात्प्राच्यन्वास्ते सा यद्ध पश्चात्प्राच्यन्वासीतेमाः हाभ्यारोहेत्तामियं विक्षिणुयात्सा क्षिप्रममुं लोकमियात्तस्माद्दक्षिणत इवैवान्वासीत तदस्यै निह्नुते तथा ज्योक्पत्नी जीवति ॥ १४ ॥

अथाज्यमवेक्षते योषा वै पत्नी रेत आज्यं मिथुनमेवैतत्प्रजननं क्रियते ॥ १५ ॥

सावेक्षतेऽदब्धेन त्वा चक्षुषावपश्यामीत्यनार्तेन त्वा चक्षुषावपश्यामीत्येवैतदाह यदाहादब्धेन त्वा चक्षुषावपश्यामीत्यग्नेर्जिह्वासीतीदः यदेतदग्नौ जुह्वत्यथ ह्यग्नेर्जिह्वा इवोपोत्तिष्ठन्ति तस्मादाहाग्नेर्जिह्वासीति सुभूर्देवेभ्य इति साधुर्देवेभ्य[8] इत्येवैतदाह धाम्ने धाम्ने भव यजुषे यजुष इति सर्वस्मै यज्ञाय देवेभ्य एधीत्येवैतदाह तदादायोदाद्रवति

५. युञ्जति K

६. एकैकस्य TE, एषैकस्य My, Ca

७. गृह्णीयाद्यदि ग्रन्थिं V 1

८. साधुदेवेभ्यो M, Ca

**9.** He (the Āgnīdhra) girds the wife (of the sacrificer) (with a cord). Indeed, the wife (of the sacrificer) is the hind part of the sacrifice. He verily yokes her (unites her with the cord), (thinking), "May my sacrifice that is being performed proceed eastward (before me)! Thus girt (united with the cord) may she sit by my sacrifice!" Therefore he fastens her with the yoking cord. For, verily they yoke the draft-animal with the yoking cord.

**10.** Now, (the reason) why he girds this (sacrificer's wife) is that verily impure (sacrificially) is what is below the navel of the wife; now she is going to look at (face) the *ghee*. Therefore, indeed, does he thus conceal it with the yoking cord. Then she faces it (the *ghee*) with only her pure upper part (of her body).

**11.** He girds (her) over the garment. The rope verily belongs to Varuṇa and the garment is of the plants. Therefore, he thus keeps (her) concealed by means of the plants from Varuṇa's cord (noose). Thereby this cord of Varuṇa does not hurt her.

**12.** He girds (chanting), "You are the girdle for Aditi". This (earth) is indeed Aditi. She is the wife of the gods. Similarly indeed is this (woman) the wife of this (sacrificer). For her he verily makes this a girdle and not a rope (noose). This band is verily a girdle. He indeed makes that so (a girdle) for this (wife). Thereby, this Varuṇa's rope does not harm this (wife).

**13.** He must not make a knot, for the knot is verily of Varuṇa. Should he make a knot then Varuṇa may take possession of her. Therefore, he only covers it over (clasps) upwards (chanting), "You are the pervading band of Viṣṇu".

**14.** She should not sit behind (to the west). This (earth) is indeed Aditi. She is the wife of the gods. She sits behind (to the west of) the sacrifice, facing east. If she (the sacrificer's wife) should sit behind facing east, she would rise up to (be equal to) her (Aditi). She (Aditi) would hurt her. She (the wife) would speedily reach the yonder world. Therefore, she must sit just behind, the right (south). Thus she conceals (herself) from her (Aditi). Thereby the wife lives long.

**15.** Then she looks down into the *ghee*. Indeed the wife is female. The *ghee* is the semen. Thus a productive pair is formed.

**16.** She looks down (into the *ghee*) (chanting), "With an undamaged eye do I look at you". When she says, "I look at you with an undamaged eye", she says (means) verily this, "I look at you with an un-afflicted eye". (She says), "You are the tongue of Agni". For, when they offer up this (*ghee*) in the fire, then indeed the tongues of Agni rise up, as it were. Therefore she says, "You are the tongue of Agni". (She says), "One who is well for the gods". She verily says (mean) this, "You are good for the gods". She says, "Be (present) for every abode (of the sacrifice), for every '*Yajus*' (*mantra*)". She verily says (means) this, "Be present for the entire sacrifice, for the sake of the gods". Having taken it (the *ghee*) up, he (the Āgnīdhra)

तदाहवनीयेऽधिश्रयति यस्याहवनीये हवीꣳषि श्रपयन्त्याहवनीये मे सर्वो यज्ञः शृतोऽसदिति स यदत्राग्रेणाधिश्रयति पत्नीꣳ ह्यवकाशयिष्यन्भवत्यनवक्लृप्तं वै तद्यत्पुरा सꣳस्थायाः प्रत्यगाद्यꣳ हरेयुः पत्नीमवकाशयिष्याम इत्यन्तर्युर्हि[9] यज्ञात्पत्नीं यदेनां नावकाशयेयुस्तस्मादुदगेवाधिश्रित्य पत्नीमवकाश्य सध्र्यगेव प्राङदायोदाद्रवति तस्माद्यस्य पत्नी न स्यादग्र एव स आहवनीयेऽधिश्रयेत्तदन्तर्वेद्यासादयति ॥ १६ ॥

तदाहुर्नान्तर्वेद्यासादयेदित्यतो वै देवानां पत्नीः संयाजयन्त्यवसभा ह देवानां पत्नीः करोति परः पुꣳसा[10] हास्य पत्नी भवति यस्यान्तर्वेद्यासादयन्तीति तदु होवाच याज्ञवल्क्योऽन्तर्वेद्येवासादयेदिति होवाच यथादिष्टं पत्न्या अस्त्विति यत्सा[11] परः पुंसा वा स्याद्यद्वा कस्तयार्थ इति होवाच यज्ञो वेदिर्यज्ञ आज्यं यज्ञाद्यज्ञं निर्ममा इति तस्मादन्तर्वेद्येवासादयेत् ॥ १७ ॥

अथ प्रोक्षणीषु पवित्रे भवतस्ते आदाय ताभ्यामुत्पुनाति सवितुस्त्वा प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिरिति सोऽसावेवैतस्य यजुषो बन्धुस्तथैवाज्यलिप्ताभ्यां प्रोक्षणीरुत्पुनाति सवितुः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिरित्यप्स्वेवैतत्पयो दधाति तदिदमप्सु पयो हितमिदꣳ हि यदा वर्षत्यथौषधयो जायन्त ओषधीर्जग्ध्वापः पीत्वा तस्यैष उभयस्य रसः संभवति तस्मादाज्यलिप्ताभ्यां प्रोक्षणीरुत्पुनात्यथाज्यमवेक्षते ॥ १८ ॥

तद्धैके यजमानमवकाशयन्ति येहाशीस्ताꣳ स्वयमाशासाता इति तदु होवाच याज्ञवल्क्यः स कथꣳ स्वयमध्वर्युर्न भवति स्वयं नान्वाहेति यत्र भूयसीमाशिषमाशासत इति यां वै कां च यज्ञ ऋत्विज आशिषमाशासते यजमानायैव तामाशासत इति होवाच तस्मादध्वर्युरेवावेक्षेतेति ॥ १९ ॥

९. इत्यन्तरीयुर्हि B, Ca, TE

१०. पुꣳसो TE

११. यत्स Ca

moves quickly forward. He heats it over the *Āhavanīya*, of one over whose *Āhavanīya* they cook the oblations, thinking, "May my entire sacrifice (oblations) be cooked over the *Āhavanīya*". (The reason) why he first heats it is that he is going to make the wife see it. Verily it is not right that they should first take it to the west (backward) before the completion, thinking, "We are going to make the wife see it". Should they not make the wife look at it, they would be excluding the wife from the sacrifice. Therefore, having heated it at the north and then having made the wife look at it and along with it (immediately) having taken it to the east, he comes back fast (to his seat). Therefore, he who has no wife places it within the altar.

**17.** About that, they say, "He should not place it within the altar. For, from that they make oblations to the wives of the gods. For whom (whose) they place within the altar, he excludes the wives of the gods from the company (of the gods) and his wife becomes distant from the man (her husband). About that, Yājñavalkya verily said, "He may place it verily within the altar. Let it be as has been prescribed for the wife (what does it matter to him). What is her use if she is distant from (her) man (husband)?" So he said, indeed, "The altar (is) the sacrifice; the *ghee* (is) the sacrifice; I build up the sacrifice from the sacrifice". Therefore he should place it only within the altar.

**18.** Now, there are (to be) two strainers (purifying blades of grass) in the sprinkling waters. Having taken them up, he purifies (the *ghee*) (chanting), "At the instance of Savitṛ, with the blemishless purifier, with the rays of the sun, I purify you". This is verily the explanation of this *Yajuṣ* (chant of worship). He purifies the sprinkling waters, verily that way, with the two (strainers) that are smeared with *ghee*, (chanting), "With the flawless purifier, with the rays of the sun, I purify you, at the instance of Savitṛ". Thus he puts milk verily into the waters. Thus is milk put into the waters (the milk in the waters is wholesome). It is indeed thus, when it rains, then plants spring up. On (the cattle) having eaten the plants and drunk water, then this essence of both arises. Therefore he purifies the sprinkling waters with the two (purifying blades of holy grass) covered with *ghee*. Then he looks down into the *ghee*.

**19.** There, some make the sacrificer look down (into the *ghee*), thinking, "What prayerful wish is here that let him pray for by himself". About that Yājñavalkya said, "Why, then, does he not himself become (act like) an Adhvaryu? Why does he not recite (what is to be recited by the Hotṛ), wherein do they pray for abundant (more) blessing?" "Whatever blessing the priests pray for in the sacrifice, they verily pray for them only for the sake of the sacrificer". So he said, "Therefore only the Adhvaryu need look down (into the *ghee*)".

स यदवेक्षते सत्यं वै चक्षुः सत्यꣳ हि वै चक्षुस्तस्माद्यदिदं द्वावागत्याचक्षीयाता-मित्यभूदित्यभूदिति यतर एव ब्रूयादहमदर्शमिति तस्यैव श्रद्दध्युरिदꣳ सत्यमयमद्रा[12]-गिति सत्येनैवैनदेतत्समर्धयति ॥ २० ॥

सोऽवेक्षते तेजोऽसि शुक्रमस्यमृतमसीति स उ एष सत्य एव मन्त्रस्तेजो ह्येतच्छुक्रꣳ ह्येतदमृतꣳ ह्येतत्तद्वेनदेतत्सत्येनैव समर्धयति ॥ २१ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति द्वितीयोऽध्यायः ॥

१२. मद्रिगिति TE, मद्रगिति V 1, Ca, मद्राक्षमिति Pa,P1, see Notes

**20**. (The reason) why he looks down (at the *ghee*) is that verily the eye is the truth. Indeed the eye is verily truth. Therefore when two people, having come up should say, "It has happened thus, thus it has been". They will relieve only (the statement) of the one who would say, "I saw it". Thinking, "This is the truth. This person has seen". Thus he makes this (*ghee*) rich verily with truth.

**21**. He looks down (into the *ghee*) (chanting), "You are lustrous, you are bright (pure), you are immortal". This chant is indeed true. For, this is lustrous indeed, verily this is bright (pure); this is verily immortal. Therefore, he enriches this (*ghee*), indeed with truth (viz. this chant). (Fourth Brāhmaṇa Ends)

**(Second Chapter Ends)**

## तृतीयोऽध्यायः

### प्रथमं ब्राह्मणम्

पुरुषो ह यज्ञः पुरुषस्तेन यज्ञो यदेनं पुरुष एव तनुते स वै तायमानो यावानेव पुरुषस्तावान्विधीयते पुरुषस्यैव विधामनु तस्माद्ध पुरुष एव यज्ञः ॥ १ ॥

तस्येयमेव जुहूरियमुपभृदात्मैव ध्रुवेदं वा आत्मन एव सर्वाण्यङ्गानि प्रभवन्ति तस्माद्ध्रुवाया एव सर्वो यज्ञः प्रभवति ॥ २ ॥

प्राण एव स्रुवस्स सर्वाण्यङ्गान्यनु संचरति तस्मात्स्रुवः[१] सर्वा अनु स्रुचः संचरति ॥ ३ ॥

असावेव द्यौर्जुहूरन्तरिक्षमुपभृदियमेव ध्रुवेदं वा अस्या एवेमे सर्वे लोकाः प्रभवन्ति तस्माद्ध्रुवा या एवं सर्वो यज्ञः प्रभवति ॥ ४ ॥

अयमेव स्रुवो योऽयं पवत एष हीमान्त्सर्वांल्लोकाननु पवते तस्मात्स्रुवः सर्वा अनु स्रुचः संचरति[२] ॥ ५ ॥

स वै यज्ञस्तायमानो देवेभ्यस्तायत ऋतुभ्यश्छन्दोभ्यस्तद्यद्धविस्तद्देवानां यत्सोमो राजा यत्पुरोळाशो यद्धविस्तत्तेभ्य आदेशं गृह्णात्यमुष्मै त्वा जुष्टं गृह्णामीति यथादेवतं तथा हि तेषाम् ॥ ६ ॥

अथ यदाज्यानि गृह्णाति तदृतुभ्यश्छन्दोभ्यो गृह्णाति तदनादेशमेव गृह्णात्याज्यस्यैव रूपेण तथो हि तेषाम् ॥ ७ ॥

स यज्जुह्वां गृह्णाति तदृतुभ्यो गृह्णाति प्रयाजेभ्यो गृह्णात्यृतवो हि प्रयाजास्तदनादेशमेव गृह्णात्याज्यस्यैव रूपेण जामि हि कुर्याद्यद्वसन्ताय त्वा गृह्णामि ग्रीष्माय त्वा गृह्णामीति गृह्णीयात्तस्मादनादेशमेव गृह्णात्याज्यस्यैव रूपेण ॥ ८ ॥

१. तस्मात्स्रुव: Ca

२. संचरंति H

## Chapter Three

### BRĀHMAṆA I

1. Indeed, the sacrifice is the man *(puruṣa)*. The sacrifice is the man for the reason that only man performs the sacrifice. Being performed, it is prescribed (made) so much (in size), as much as is the man, in conformity verily with the form of the man. Therefore, indeed (is it that) the sacrifice is verily the man *(puruṣa)*.

2. Of that, this is the *juhū* (ladle), this is the *upabhṛt* (ladle). Verily the trunk (main, middle portion of the body) is the *dhruvā* (ladle). Now (it is this); all the limbs arise out of the trunk indeed. Therefore the whole sacrifice arises out of the *dhruvā*.

3. Verily *prāṇa* (the vital breath) is the *sruva* (dipping spoon). It functions following all the limbs. Hence the *sruva* follows (functions with) all the offering spoons.

4. The yonder sky itself is the *juhū*. The mid region is the *upabhṛt*. This (earth) itself is the *dhruvā*. It is this verily that all these worlds originate from this (earth). Therefore, only from the *dhruvā*, the entire sacrifice arises (proceeds).

5. Verily this dipping spoon is this (wind) that blows (purifies). This (wind) indeed blows across all these worlds. Therefore the dipping spoon moves along to all the offering spoons.

6. That sacrifice which is being performed is indeed performed for the gods, the seasons and the metres (or Vedic chants). There, what oblation there is (offered) viz. King Soma, the *puroḍāśa* (sacrificial cake) and what offering there is, (all) that belongs to the gods. Then he (the sacrificer) takes up (the offering) for them according to the deities, referring to them thus, "I take up you who are pleasing to such and such (a deity)". Thus indeed (does it become) theirs.

7. Now, what (offering of) *ghee* he takes up, that he takes up without reference (to the names of deities), merely as *ghee*. This indeed (it becomes) theirs.

8. What he takes up in the *juhū*, that he takes up for the seasons. Verily the seasons are the fore-offerings. Therefore he takes without reference to (names of deities) in the form merely of *ghee*. Thus indeed (does it become) theirs. Should he take it up saying, "I take you up for the spring season". "I take you up for the summer season" (etc.), he would certainly be committing a repetition. Therefore he takes up without reference, merely in the form of *ghee*.

अथ यदुपभृति गृह्णाति तच्छन्दोभ्यो गृह्णात्यनुयाजेभ्यो हि गृह्णाति छन्दाꣳसि ह्यनुयाजास्तदनादेशमेव गृह्णात्याज्यस्यैव रूपेण जामि हि कुर्याद्यद्गायत्र्यै त्वा गृह्णामि त्रिष्टुभे त्वा गृह्णामीति गृह्णीयात्तस्मादनादेशमेव गृह्णात्याज्यस्यैव रूपेण ॥ ९ ॥

अथ यद्ध्रुवायां गृह्णाति तत्सर्वस्मै यज्ञाय गृह्णाति तद्वनादेशमेव गृह्णात्याज्यस्यैव रूपेण कस्मा उ है[3] तदादिशेद्यतः सर्वाभ्यो देवताभ्योऽवद्यन्ति यजमानो वै जुहूमनु योऽस्मा अरातीयति स उपभृतमत्ता वै जुहूमन्वाद्य उपभृतमत्ता जुहूराद्य उपभृत्॥१०॥

स चतुर्जुह्वां गृह्णात्यत्तारमेवैतत्परिमिततरं कनीयाꣳसं करोत्यष्टौ कृत्व उपभृत्याद्यमेवैतद्भूयाꣳसमपरिमिततरं करोति तद्धि समृद्धं यत्रात्ता कनीयानाद्यो भूयान् ॥ ११॥

स चतुर्जुह्वां गृह्णन्भूय आज्यं गृह्णात्यत्तारमेवैतत्परिमिततरं कनीयाꣳसं कुर्वन्बलीयाꣳसं वीर्यवत्तरं करोत्यष्टौ कृत्व उपभृति गृह्णन्कनीय आज्यं गृह्णात्याद्यमेवैतद्भूयाꣳसमपरिमिततरं कुर्वन्नबलीयाꣳसमवीर्यतरं[4] करोति तस्मात्क्षत्रियो राजोतापारां[5] विशं प्रावसाय[6] जिनाति त्वद्यथा त्वत्कामयते[7] तत्करोत्येतेन ह तद्वीर्येण यज्जुह्वां भूयो गृह्णाति स यज्जुह्वां गृह्णाति जुह्वैव तज्जुहोति यदुपभृति गृह्णाति जुह्वैव तज्जुहोति ॥ १२॥

तदाहुः कस्मा उपभृति गृह्णातीति नो चेदेतया जुहोतीति यद्धाप्युपभृता जुहुयात्पृथक्प्रजाः[8] स्युर्नात्ता स्यान्नाद्यः स यज्जुह्वैव समानीय जुहोति तस्मात्क्षत्रियाय विशो बलिꣳ हरन्त्यथ यद्वेवोपभृति गृह्णाति तस्मात्क्षत्रियस्यैवेशायां वैश्यं पशव उपतिष्ठन्ते न ह विशि पशवः स्युर्यदुपभृति न गृह्णीयादथ यज्जुह्वाꣳ समानीय जुहोति तस्माद्यदा

३. हि Ca, M
४. वीर्यं करोति M, वीर्यवत्तरं करोति Ca
५. पाराद्विशं My, P1, Ca, राजोऽथापारां विशं M
६. प्रावसायाजिनाति TE
७. तत्कामयते V 1
८. पृथक्प्रदा Ca, My,H,P1,P2

**9.** Then, what he takes up in the *upabhṛt,* he takes up for the metres (Vedic chants). For he takes up for the after-offerings. The metres are the after-offerings. Therefore he takes up only without reference (to the names of the deities), in the form of mere *ghee.* Indeed he would be committing a repetition. Should he take up (chanting), "I take you up for Gāyatrī", "I take you up for Tṛṣṭubh". Therefore he merely takes it up in the form only of *ghee,* without reference (to the deities by name).

**10.** And then, what he takes up in the *dhruvā,* he takes it up for the whole sacrifice; that he takes verily without reference, in the mere form of the *ghee.* In so far as they cut it up for all the gods, for whom will he then announce (refer)? The sacrificer verily stands behind *juhū,* he who acts inimically towards him stands behind the *upabhṛt.* The eater (remains) behind the *juhū,* the eater (fit to be eaten) behind the *upabhṛt.* The *juhū* is the eater; the *upabhṛt* is the one fit to be eaten.

**11.** He takes four times in the *juhū.* Thus he makes the eater verily more limited and smaller. (And he takes) eight times in the *upabhṛt.* Thus he makes this food (fit to be eaten) more abundant and more unlimited. That verily is prosperity where the consumer is smaller and the thing to be consumed is more abundant.

**12.** Taking four times in the *juhū,* he takes more *ghee.* Thus making the eater verily more limited and smaller, he makes him stronger and more virile. Taking eight times in the *upabhṛt* he takes less *ghee.* Thus making verily the thing to be eaten more abundant and more unlimited he renders it weaker and less virile. Therefore, the King, a Kṣatriya, getting at limitless (numberless) people, subdues (them). Just as one verily does what one wishes; with that same energy which he takes up more abundantly in the *juhū.* What he takes up in the *juhū,* he offers it up verily with the *juhū* itself what he takes up in the *upabhṛt,* (even) that he offers up only with the *juhū.*

**13.** About that, they say, "If he does not offer up with this *(upabhṛt),* what for does he take it up in the *upabhṛt*?" And if he should offer with the *upabhṛt,* the subjects would be separate (from him). There would be neither an 'eater' nor an eaten. In so far as, having taken it up together (from the *upabhṛt*), he offers it with the *juhū* itself, thereby the subjects take offerings to the Kṣatriya. And as he verily, takes it in the *upabhṛt,* the cattle serve the Vaiśya verily under the control of the Kṣatriya. If he would not take up in the *upabhṛt,* there won't be cattle in the possession of the

कामयते[9] क्षत्रियो वैश्यस्यापि यत्ते परो निहितं तदा हरेत्यभिपद्याहारयते छन्दोभ्यो ह वा एतानि गृह्यन्ते यदाज्यानि ॥ १३ ॥

स यज्जुह्वां गृह्णाति तद्गायत्र्यै गृह्णाति यदुपभृति तत्त्रिष्टुब्जगतीभ्यां यद्ध्रुवायां तदनुष्टुभे वाग्वा अनुष्टुब्वाचो[10] वा इदꣳ सर्वं प्रभवति तस्माद्ध्रुवाया एव सर्वो यज्ञः प्रभवतीयं वा अनुष्टुबस्या वा इमे सर्वे लोकाः प्रभवन्ति तस्माद्ध्रुवाया एव सर्वो यज्ञः प्रभवति ॥ १४ ॥

स गृह्णाति धाम नामासि प्रियं देवानामित्येतद्वै देवानां प्रियं धाम यदाज्यं तस्मादाह धामनामासि प्रियं देवानामित्यनाधृष्टं देवयजनमिति वज्रो वा आज्यं तस्मादाहानाधृष्टं देवयजनमिति स सकृदेव यजुषा जुह्वां गृह्णाति तूष्णीं त्रिः सकृदेव यजुषोपभृति गृह्णाति तूष्णीꣳ सप्तकृत्वः सकृद्वव[11] यजुषा ध्रुवायां गृह्णाति तूष्णीं त्रिस्तदाहुस्त्रिस्त्रिरेव यजुषा गृह्णीयादिति त्रिवृद्धि यज्ञ इति तदु नाद्रियेतात्रो ह्येव त्रिवृद्भवति ॥ १५ ॥ इति प्रथमं ब्राह्मणम् ॥

### द्वितीयं ब्राह्मणम्

स वै प्रोक्षणीरादायेध्ममेवाग्रे प्रोक्षति स समान एव प्रोक्षणस्य बन्धुर्मेध्यमेवैतत्करोति यत्किञ्च प्रोक्षति ॥ १ ॥

स प्रोक्षति कृष्णोऽस्याखरेष्ठोऽग्नये त्वा जुष्टं प्रोक्षामीति तदेनमग्नये मेध्यं करोति ॥ २ ॥

अथ वेदिं प्रोक्षति वेदिरसि बर्हिषे त्वा जुष्टं प्रोक्षामीति तदेनां बर्हिषे मेध्यं करोति ॥ ३ ॥

९. कामयेत Ca, P
१०. वाचा Ca
११. सकृद्देव My, TE

Vaiśya (the common subject). And wherefore having brought it up in the *juhū* (from the *upabhṛt*) he offers it, therefore when the Kṣatriya desires (anything) belonging to the Vaiśya, he causes it to be brought, having said to him, "Whatever of yours has been stacked away bring that (to me)". These *ghee* portions are verily taken (for offering) for the metres.

**14.** What he takes up in the *juhū,* he takes it up for Gāyatrī, what (he takes) in the *upabhṛt* that (he takes) for Tṛṣṭubh and Jagatī (and) what (he takes) in the *dhruvā* that (he takes) for Anuṣṭubh. Verily speech is Anuṣṭubh. All this (universe) springs indeed from speech. Therefore, the entire sacrifice springs verily from *dhruvā.* This (earth) is indeed Anuṣṭubh. From this verily do all these worlds originate. Therefore, verily from the *dhruvā* does the whole sacrifice arise.

**15.** He takes up (chanting), "You are the favourite abode of the gods, indeed". This thing viz. *ghee* is verily the favourite abode of the gods. Therefore says he, "You are indeed the favourite abode of the gods, an unassailed place of worship of the gods. Indeed the *ghee* is the thunderbolt. Therefore says he, "An unassailed place of worship of the gods". He takes only once in the *juhū* with the *Yajuṣ* (chant) and thrice silently. In the *juhū* he takes only once with *Yajuṣ* and seven times silently. In the *dhruvā* he takes verily once with *Yajuṣ* and thrice silently. About this they say, "He should take with *Yajuṣ* thrice and thrice (i.e. thrice in each), for the sacrifice is threefold". That one need not favour. Verily here it becomes threefold. (First Brāhmaṇa Ends)

## BRĀHMAṆA II

**1.** Verily having taken the sprinkling waters, he sprinkles only the firewood first. The explanation (import) of sprinkling is verily the same. Whatever he sprinkles (with the sanctified water), he thus indeed makes sacrificially worthy (pure).

**2.** He sprinkles, (chanting), "You are the black (antelope) that remains in its hair. I sprinkle you who are pleasing to Agni". Thus he makes it (the firewood) fit for sacrifice (pure) for Agni.

**3.** Then he sprinkles the altar (chanting), "You are the altar. I sprinkle you who are pleasing to the sacrificial grass seat". Thus he makes it (the altar) sacrificially fit for the sacred grass seat.

अथास्मै बर्हिः प्रयच्छति[1] तत्पुरस्ताद्ग्रन्थ्यासाद्य प्रोक्षति बर्हिरसि स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामीति तदेनत्स्रुग्भ्यो मेध्यं करोति ॥ ४ ॥

अथ याः परिशिष्टाः प्रोक्षण्यो भवन्ति ताभिर्बर्हिषो मूलान्युपनिनयत्यदित्यै व्युन्दनमसीतीयं वा अदितिरोषधयो वै बर्हिरस्या एवैतत्पृथिव्या ओषधीनां मूलान्युपोनत्ति तस्माद्विमा[2]आर्द्रमूला ओषधयस्तस्माद्यद्यप्युत्तरार्धः शुष्कोऽथार्द्रमूला एवास्या ह्येतत्पृथिव्या ओषधीनां मूलान्युपोनत्ति ॥ ५ ॥

अथ विस्रꣳस्य पुरस्तात्प्रस्तरं गृह्णाति विष्णो स्तुपोऽसीति यज्ञो वै विष्णुरयमु वै स्तुपो यच्छिखा[3] तमेवैतद्यज्ञे दधाति स यत्पुरस्ताद्गृह्णाति तस्मादयं पुरस्तात्स्तुपः ॥६॥

अथ संनहनं विस्रꣳस्य प्रकल्पयति तथा हास्य प्रक्रूसꣳ स्त्री विजायते तद्दक्षिणस्याꣳ श्रोणौ स्तृणाति नीविर्ह वा अस्यैषा दक्षिणत उ वा इयं नीविस्तस्माद्दक्षिणस्याꣳ श्रोणौ स्तृणाति तद्बर्हिषाभिच्छादयत्यभिच्छन्नेव हीयं नीविः ॥ ७ ॥

स यत्स्तृणात्ययं वाव स्तुपः प्रस्तरोऽथ यान्यतोऽवाञ्चि लोमान्येतान्येवास्य बर्हिरेतान्येवैतद्यज्ञे दधाति योषा वा एषा[4] यद्वेदिस्तां दक्षिणतो देवाश्च पर्यासते य उ चेमे मनुष्यदेवा ब्राह्मणाः शुश्रुवाꣳसोऽनूचाना एतेष्वेवैनामेतत्पर्यासीनेष्वनग्नां करोत्यनग्नताया उ एव ॥ ८ ॥

अथ यद्बेवैनाꣳस्तृणात्येतावती ह वै पृथिवी यावती वेदिरोषधयो वै बर्हिरोषधीरेवैतदस्यां पृथिव्यां दधाति ता इमा ओषधयोऽस्यां पृथिव्यां प्रतिष्ठितास्तस्मादेनां बहुलाꣳस्तृणीयाद्यत्र ह्यस्या बहुलतमा ओषधयस्तदुपजीवनीयतमं तदु तदाहुर्तर्यधि त्रिवृतꣳस्तृणाति[5] त्रिवृद्धि यज्ञोऽथो प्रबर्हꣳ स्तृणन्ति बर्हिरानुषगिति

१. प्रयच्छन्ति Ca
२. तस्मादिमा V 1
३. यच्छिफीतमेवै TE
४. एषो V 1
५. त्रिवृत्स्तृणाति Ca

4. Then they hand over the sacred grass to him. Having placed it (on the altar) with its knot in front (to the east), he sprinkles it (chanting), "You are the sacred grass (*barhis*). I sprinkle you who are pleasing to the sacrificial spoons". Thus he makes this (sacred grass) sacrificially fit for the spoons.

5. Then, what sprinkling waters remain left over, with them he pours on the roots (bottom portions) of the sacred grass (chanting), "You are the moistening thing for Aditi". This (earth) is indeed Aditi. The sacred grass is the plants. Thus he moistens verily the roots of the plants of this earth. Therefore, these plants are with moist roots. Hence, even though the upper portion is dry, even then they are verily with moist roots. He, therefore, moistens the roots of the plants of this earth.

6. Then, having untied (the knot), he takes at first (from the front portion) the '*prastara*' (sacred grass cluster to be spread out), (chanting), "You are the crest of Viṣṇu". Indeed, the sacrifice is Viṣṇu. This crest (cluster on top) is what is his tuft. He (the sacrificer) verily thus places that in the sacrifice. As he takes it (the *prastara*) from the front, hence is this crest (top-knot) in front.

7. Then, having loosened the bond, he arranges it (thereby is a female (child) definitely born to him). Thereby his woman brings forth a well-formed (offspring). He spreads it over the right hip (portion of the altar). Indeed this is the waist-knot (girdle-knot at the navel) of this (sacrificer). This waist-knot is verily to the right. Therefore he spreads it over the right hip (portion of the altar). He covers it up with sacrificial grass. For, this waist-knot is, as it were, concealed.

8. The reason why he spreads the sacred grass on the altar is (this). This *prastara* is the crest (tied up tuft). And the sacred grass (*barhis*) is verily these very hair that slope down from it. Thus he verily puts these in the sacrifice. Indeed, the altar (*vedī*) is female. To the right (south) of it do the gods, as well as these human gods. the Brahmins, who have studied the Vedas and who teach them, sit down. When these have verily sat down around it thus, he (the sacrificer) makes her non-naked (clad) indeed for only (securing) absence of nudity.

9. Now, (the reason) why he spreads this (altar) over (with *barhis*) is; as much as is the altar so much is the earth, indeed. Verily the sacred grass (blades) are plants. Thus he puts the very plants in this earth. These plants are firmly established in this earth. Therefore one should spread over (cover) this (altar) thickly (with sacred grass). Where, of this (earth) the plants are most dense (abundant) that is most fit to subsist upon. But that (instruction) is only in the case of him who gathers them (the sacred grass blades). He spreads threefold, for verily three fold is the sacrifice. Then they verily spread (the holy grass) plucking up (lifting up) (the tops). It has been said by the Ṛṣi (seer) too, "They spread the *barhis* continuously

ह्यृषिणाभ्यनूक्तमस्ति यद्वै प्रबर्हं तदानुषगधरमूलः स्तृणात्यधरमूला इव हीमा ओषधयः प्रतिष्ठिताः ॥ ९ ॥

स स्तृणात्यूर्णम्रदसं त्वा स्तृणामि स्वासस्थां देवेभ्य इति साधुं देवेभ्य इत्येवैतदाह यदाहोर्णम्रदसमिति स्वासस्थां देवेभ्य इति स्वासदां देवेभ्य इत्येवैतदाह ॥ १० ॥

अथाग्निं कल्पयति शिरो वा तद्यज्ञस्य[6] यदाहवनीयः पूर्वार्धो ह्येष यज्ञस्य पूर्वार्धो हि शिरो यज्ञस्यैवैतच्छिरः कल्पयति स उपर्युपरि प्रस्तरं धारयन्कल्पयत्ययं वाव स्तुपः प्रस्तर एतमेवैतच्छिरसि प्रतिदधाति तस्मादयं शिरसि स्तुपः ॥ ११ ॥

अथ परिधीन्परिदधाति यत्र ह वा अग्रे देवा[7] अग्निं हौत्राय प्रावृणतेदं नो होतैधीदं[8] नो हव्यं वहेति ॥ १२ ॥

स होवाच नैतदुत्सहे यद्वो होता स्यां यद्वो हव्यं वहेयमिति त्रीन्पूर्वान्प्रावृद्वं ते प्राधन्विषुस्तान्मेऽप्यवकल्पयतेति तथा वस्तदुत्साक्ष्ये[9] यद्वो होता स्यां यद्वो हव्यं वहेयमिति तथेति तानस्मा अवाकल्पयंस्त एते परिधयः ॥ १३ ॥

स होवाच वषट्कारो वै तान्वज्रः प्रावृणगिति स वषट्काराद्वज्राद्बिभेमि यन्मा[10] न प्रवृञ्ज्यादेतैर्मा परिधत्तेति तथा मा वज्रो वषट्कारो न प्रवक्ष्यतीति तथेति तमेतैः पर्यदधुस्तत एनं वज्रो वषट्कारो न प्रावृणक्तदग्नय एवैतद्वर्म नह्यति ॥ १४ ॥

त उ हैत ऊचुरिदं चेन्नो यज्ञे युङ्क्त्यस्त्वेव नो यज्ञे भाग एव नो यज्ञे भजतेति तथेति होचुर्यद्बहिष्परिधि स्कन्दात्तद्व इति यद्व उपर्युपरि होष्यन्ति तद्वोऽविष्यतीति तद्धैनानवति यदेनानुपर्युपरि जुह्वति तद्धैनानवति यदाहवनीये जुह्वति तदु हैषां यद्बहिष्प-

६. वा एतद्यज्ञस्य B,K,H,P1,P2

७. अग्रदेवा K, Ca

८. होतैधीनं V 1, see Notes

९. साक्षे B, Ca, P1,P2

१०. यन्मां My, M, Ca

(each touching (following) the one before)". What is '*prabarha*' (plucking up) is that he spreads (the holy grass) continuously with the roots (placed) under. Indeed these plants are firmly established, as it were, with roots below.

**10.** He spreads (it) chanting "I spread you who are soft as wool and who are on a comfortable seat for the gods". In that he says, "Soft as wool". He verily says (means), "good (fine) for the gods". By (saying), "Who remains in a comfortable seat for the gods", he verily says (means) this, "Provider of comfortable seat for the gods".

**11.** Now he arranges the fire. Indeed the *Āhavanīya* is the head of the sacrifice. Verily this is the fore-part of the sacrifice. Indeed the head is the fore-part (of the body).Thus he makes (arranges) the head verily of the sacrifice. He arranges it, holding the *prastara* (bunch of sacred grass) just over and above it. Thus *prastara* is the crest indeed. Thus he verily places this the top-knot on the head.

**12.** Then he places the enclosing sticks around, where verily the gods at first chose Agni for the function of Hotṛ, (saying), "Here be our Hotṛ. Convey this our oblation".

**13.** He (Agni) said verily, "I am not capable in that I should be your Hotṛ and in that I should convey your oblation. You chose three prior (conveyers). They passed away. Make them too (available) for me. Thereby I shall be capable for you in that I should be your Hotṛ and that I should convey your oblation". (They said), "So (be it)" and they procured them for him (Agni). They (those three prior Agnis) are these enclosing sticks.

**14.** He said, indeed, because the thunderbolt viz. *Vaṣaṭkāra* hurt them. I am afraid of *Vaṣaṭkāra*. Enclose me with these so that this thunderbolt, *Vaṣaṭkāra*, will not hurt me". (Saying), "So (be it)", they enclosed it with these. Therefore *Vaṣaṭkāra*, the thunderbolt did not hurt it. Thus does he (the sacrificer) bind (fix) this armour for Agni himself.

**15.** Those (three prior Agnis) said, "If you thus employ us in the sacrifice, let there be a share verily for us in the sacrifice. Make us partake in the sacrifice". "So (be it)", they (the gods) said, "What may spill outside the enclosure, that is indeed yours, what they will offer (pour) upon you, that will satisfy you". What they offer (pour) upon these (enclosing sticks) that verily satisfies these. What they offer in

रिधि स्कन्दति तस्मात्स्कन्दन्नाग इव कुर्वीत ये वै ते प्राधन्वन्निमां वाव ते पृथिवीं प्राविशन्यद्वै किञ्च[11] स्कन्दत्यस्यामेव तत्[12]प्रतितिष्ठति ॥ १५ ॥

तदभिमृशति भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेत्येतानि वै तेषामग्नीनां नामानि भूपतिर्भुवनपतिर्भूतानां पतिरिति तदस्य यथाहुतꣳ स्वाहाकृतꣳ स्यादेवमेतेष्वग्निषु हुतं भवति ॥ १६ ॥

तान्हैक इध्मस्यैव परिदधति तदु तथा न कुर्यादनवक्लृप्ता हास्यैते परिधयो भवन्त्यभ्याधानाय ह्येवेध्मो यस्यैवेतानन्यानाहरन्ति परिधय इति तस्यैवैते[13]ऽवक्लृप्तास्तस्मादन्यानेवाहरेयुः परिधय इति ॥ १७ ॥

ते पालाशाः स्युर्ब्रह्म वै पलाशो ब्रह्म वा अग्निरग्रयो हि तस्मात्पालाशा अथो वैकङ्कता बैल्वाः खादिरा औदुम्बराः कार्ष्मर्यमया एते हि यज्ञिया वृक्षास्त आर्द्राः स्युस्तद्ध्येषां जीवं तेन सतेजसस्तेन वीर्यवन्तस्तस्मादार्द्राः स्युः ॥ १८ ॥

स मध्यमं परिधिमग्रे परिदधाति गन्धर्वस्त्वा विश्वावसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिळ ईळित इति ॥ १९ ॥

अथ दक्षिणत इन्द्रस्य बाहुरसि दक्षिणो विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिळ ईळित इति ॥ २० ॥

अथोत्तरतो मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिळ ईळित इत्यग्रयो हि तस्मादाहाग्निरिळ ईळित इति ॥ २१ ॥

अथ समिधमभ्यादधाति समिन्ध एवैनं तया वीर्यमेवास्मिन्दधाति स मध्यमं परिधिमग्र उपस्पृशति तदेतान्त्समिन्धे यदग्रावभ्यादधाति[14] तत्प्रत्यक्षमग्निꣳ समिन्धे स एतया गायत्र्याभ्यादधाति वीतिहोत्रं त्वा कवे द्युमन्तꣳ समिधीमहि अग्ने बृहन्त–

११. किञ्चित् M

१२. मेवैतत्प्रति H

१३. तेऽनवक्लृप्ता M, ते क्लृप्ता P, V 1

१४. दधति Ca, P

the *Āhavanīya* and what spills outside the enclosure, that is theirs. Therefore, spilling, it (the oblation) may not be producing a sin as it were. Those whatever spills, that indeed remains stably in this very (earth).

**16.** That (what has been spilt) he touches, (chanting), "To the Lord of the earth—*svāhā*". "To the Lord of the world—*svāhā*". "To the Lord of beings—*svāhā*". These viz. Bhūpati (Lord of the earth), Bhuvanapati (Lord of the world), Bhūtānāmpati (the Lord of the beings) are indeed the names of those fires. Thus, just as his offering (to the gods) would be made with *svāhā*, similarly this (spilt oblation) becomes (duly) offered into these (three prior) Agnis.

**17.** Some place verily those (sticks) of the firewood around (as enclosing sticks). One should not do it so. For indeed, unsuitable are these of this (firewood) an enclosing material (for this) (Agni). For, the firewood is indeed for only placing over (the fire). Only these (sticks) of that (material) of which they bring others (sticks other than firewood) (saying), "(These are) enclosing things"—"(these (sticks) of that (material) alone are suitable (proper). Therefore, they should verily bring only others as enclosing materials".

**18.** They (the enclosing sticks) should be of the Palāśa tree. Verily Palāśa is Brahman; Brahman indeed is Agni. Therefore the fires (the three prior fires serving as enclosure) one of Palāśa. Or (they may be, in the non-availability of Palāśa), of Vikaṅkata (tree), of Bilva (tree), of Khādira (tree), of Udumbara (tree), of Kārṣmarya (tree) (in that order). These are indeed trees fit for sacrifice. They should be green (fresh), for that is their life. By that they are bright, they are virile. Therefore they should be fresh (moist).

**19.** At first he puts the middle enclosing stick (chanting), "May the Gandharva Viśvāvasu put (hold) you around for the security of the universe (all); you are the enclosure (fence) for the sacrificer. (You are) Agni, the invoked, worthy for invocation".

**20.** Then at the south (he puts the enclosing stick (chanting), "You are the dexterous (right) arm of Indra, for the security of the universe (all). You are the fence of the sacrificer. (You are) Agni the invoked, worthy of invocation".

**21.** Then, (he places the enclosing stick) at the north, (chanting), "May Mitra and Varuṇa (twin deities) hold you up (place you) at the north with firm *Dharman* (Law) for the sake of the security of the universe (all); you are the fence of the sacrificer. You are Agni, the one worthy of praise, the one who is invoked (praised)". They (the enclosing sticks) are verily the fires. Therefore does he say, "Agni the praise-worthy, the praised".

**22.** Then he puts a *samidh* (kindling stick over the fire); he verily kindles this (fire). That way he indeed puts virility into it. He first touches the middle enclosing stick. Thus he kindles (symbolically) these (fires viz. the enclosing sticks). (The

मध्वर इति गायत्रीमेवैतया समिन्धे सा गायत्री समिद्धान्यानि छन्दाꣳसि समिन्धे छन्दाꣳसि समिद्धानि देवेभ्यो यज्ञं वहन्ति ॥ २२ ॥

अथ यां द्वितीयामभ्यादधाति वसन्तमेव तया समिन्धे स वसन्तः समिद्धोऽन्यानृतूंत्समिन्ध ऋतवस्समिद्धाः प्रजाश्च प्रजनयन्त्योषधीश्च पचन्ति सोऽभ्यादधाति समिदसीति समिद्धि वसन्तोऽभ्याधाय जपति सूर्यस्त्वा पुरस्तात्पातु कस्याश्चिदभिशस्त्या इति परिधय इमेऽभितो गुप्तये परिहिता भवन्ति सूर्यमेवास्यै तत्पुरस्तादभि[१५] गोप्तारं करोति नेत्पुरस्ताद्यज्ञं नाष्ट्रा रक्षाꣳस्यवचरानिति सूर्यो हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ २३ ॥

अथ याममूं तृतीयामनुयाजेष्वभ्यादधाति ब्राह्मणमेव तया समिन्धे स ब्राह्मण-स्समिद्धो देवेभ्यो यज्ञं वहत्यथ स्तीर्णां वेदिमुपावर्तते तस्या द्वे तृणे आदायोदीचीं निदधाति सवितुर्बाहू स्थ इत्ययं वाव स्तुपः प्रस्तरोऽथेमे एवैते भ्रुवौ स यत्तिरश्ची[१६] निदधाति तस्माद्धिमे तिरश्च्यौ भ्रुवौ क्षत्रमु वै प्रस्तरो विशो बर्हिः क्षत्रस्य च वा एते विशश्च विधृती तस्माद्विधृती नाम ॥ २४ ॥

तत्प्रस्तरꣳ स्तृणात्यूर्णम्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्य इति साधुं देवेभ्य इत्येवैतदाह यदाहोर्णम्रदसमिति स्वासस्थं देवेभ्य इति स्वासदं देवेभ्य इत्येवैतदाहा त्वा वसवो रुद्रा आदित्यास्सदन्त्वित्येते वै त्रया देवा यद्वसवो रुद्रा आदित्या एते त्वासीदन्त्वित्येवैतदाह तदेव सव्यः पाणिरधि निहितो भवति ॥ २५ ॥

अथ जुहूं प्रतिगृह्णाति नेदिह पुरा नाष्ट्रा रक्षाꣳस्याविशानिति[१७] ब्राह्मणो हि नाष्ट्राणाꣳ रक्षसामपहन्ता ॥ २६ ॥

स प्रतिगृह्णाति घृताच्यसि जुहूर्नामेति घृताची हि जुहूर्हि नाम सेदं प्रियेण धाम्ना प्रिये सदसि सीदेत्यथोपभृतं घृताच्यस्युपभृन्नामेति घृताची ह्युपभृद्धि नाम सेदं प्रियेण

१५. पुरस्तादभितो गोप्तारं V 1

१६. यत्तिरश्चि Ca, P

१७. See Notes on II.1.3.11

reason) why he puts (the kindling stick into Agni is that he directly (visibly) kindles the fire. He puts (the *samidh*) with this Gāyatrī (chant), "May we kindle you the big one who invite (the gods) for the feast and who are possessed of brilliance, in the *Adhvara* (sacrifice) Oh Agni". Thus he, with this, verily enkindles Gāyatrī. That Gāyatrī, having been enkindled, enkindles other metres. The enkindled metres convey the sacrifice to the gods.

**23**. Then, the second kindling stick which he puts, with that he verily kindles spring. The spring (season), having been kindled, kindles the other seasons. The kindled seasons produce the creatures (progeny) and ripen the (produce of the) plants. He places (it) (chanting), "You are the enkindler". Indeed spring is the enkindler. Having placed (it), he mutters, "May the sun protect you in the east from any curse". These enclosing sticks are placed around (on three sides) for protection. He thus makes the very sun the protector in the east, lest the destructive Rakṣasas should defile the sacrifice from the east. Verily the sun is the repeller of the destructive Rakṣasas.

**24**. Then, the third one which he places in the after-offerings, with that he verily kindles the Brāhmaṇa (the Brahmin priest). Having been kindled, that Brāhmin conveys the sacrifice to the gods. Then he (the Adhvaryu) returns to the altar which is strewn (with the holy grass). Having taken up two blades (of holy grass) from that (altar), he places them (with their tips pointing) to the north (chanting), "You are the two arms of Savitṛ".This *prastara* (cluster of holy grass) is indeed the top-knot (tuft) (of the sacrifice) and these two (blades of grass) are verily the two eye-brows. (The reason) why he places them obliquely is that these two brows are slanting. The *prastara* is indeed *Kṣatra* (ruler) and the *barhis* is *viś* (common subjects). These two (blades of grass) are those who hold up the *Kṣatra* and *viś* separately. Hence they are known as *Vidhṛti* (the two that hold separately).

**25**. Then he spreads the *prastara* (over them) (chanting), "You, soft as wool, the one remaining in a fine seat for the gods, I spread". (By) what he says "Soft like wool", he verily says (means) this, "Good for the gods". (By) "Remaining in fine seat for the gods". He verily says (means) this, "One who provides a comfortable seat for the gods". (He chants), "May the Vasus, Rudras and Ādityas reach you (sit on you)". These are verily three groups of gods viz. Vasus, Rudras and Ādityas. He verily says (means), "May these sit upon you". Only then (after chanting this) the left palm is placed upon (it).

**26**. Then he takes up the *juhū* (thinking), "If not, the destructive Rakṣasas may enter here even before (at the outset)". The Brāhmin is indeed the repeller of the destructive Rakṣasas.

**27**. He takes up, (chanting), "Known as *juhū*, you are fond of *ghee*, indeed". Verily it is fond of *ghee* and indeed it is known as *juhū*. (He chants), "Such a one, you sit down here on your favourite seat, with a resort that is to your liking". And then (he

धाम्ना प्रिये सदसि सीदेत्यथ ध्रुवां घृताच्यसि ध्रुवा नामेति घृताची हि ध्रुवा हि नाम सेदं प्रियेण धाम्ना प्रिये सदसि सीदेति प्रियेण धाम्ना प्रिये सदसि सीदेत्येवान्यानि हवीꣳष्यासादयति स यदुपरि जुहूमासादयत्यध इतराः स्रुचः क्षत्रं वै जुहूर्विश इतराः स्रुचः क्षत्रमेवैतद्विश उत्तरं करोति तस्मात्क्षत्रियमुपर्यासीनमधस्ताद्विश इमाः प्रजा उपासते ॥ २७ ॥

अथ संमृशति ध्रुवा असदन्निति ध्रुवा ह्यसदन्नृतस्य योनाविति यज्ञो वा ऋतस्य योनिर्यज्ञे ह्यसदꣳस्ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिमिति तद्यजमानमाह पाहि मां[१८] यज्ञन्यमिति तदात्मानं नान्तरेति यज्ञो वै विष्णुस्तस्मा एवैतद्गुप्तये परिददाति सुगुप्तमसदिति ॥ २८ ॥ इति द्वितीयं ब्राह्मणम् ॥

## तृतीयं ब्राह्मणम्

इन्धे ह वा अध्वर्युरिध्मेनाग्निं तस्मादिध्मो नाम समिन्ध एव सामिधेनीभिर्होता तस्मात्सामिधेन्यो नाम ॥ १ ॥

स वा आहाग्नये समिध्यमानायानुब्रूहीत्यग्नये ह्येतत्समिध्यमानायान्वाह तदु हैक आहुरग्नये समिध्यमानाय होतरनुब्रूहीति तदु तथा न ब्रूयादहोता वा एष एतर्हि यदा वा एतं प्रवृणीतेऽथैष होता तस्माद्ब्रूयादग्नये समिध्यमानायानुब्रूहीत्येव ॥ २ ॥

ता वा आग्नेयीरन्वाह स्वयैवैनं तद्देवतया समिन्धे गायत्रीरन्वाह गायत्रमग्नेश्छन्दः स्वेनेवैनं तच्छन्दसा समिन्धे वीर्यमु वै गायत्री ब्रह्म हि गायत्री वीर्येणो वा एनमेतत्समिन्धे ॥ ३ ॥

१८. मा V I

१. प्रवृणते Ca, TE, M

takes up) the *upabhṛt* (chanting), "Known as *upabhṛt*, you are fond of *ghee*, indeed". Verily it is fond of *ghee* and indeed it is known as *upabhṛt*. (He chants), "Such a one, you sit down here on your favourite seat, with a favourite resort". And then (he takes up) the *dhruvā* (chanting), "Known as *dhruvā*, you are fond of *ghee* indeed". Verily it is fond of *ghee* and indeed it is known as *dhruvā*. (He chants), "Such a one, you sit down here on your favourite seat, With your favourite resort". He places the other items of sacrificial food, chanting merely, "With your favourite abode, sit down on your favourite seat". (The reason) why he places the *juhū* above and the other spoons below is that the *juhū* is *Kṣatra* (ruler) and the other spoons are *viś* (subjects). Thus he makes the *Kṣatra* (ruler) above (superior to) the subjects. Therefore, these subjects, the *viś* (remaining lower down) below, wait upon the *Kṣatriya* who is seated (higher up) above.

**28.** Then he touches (chanting), "Firm they have sat". Firm they have sat on the lap of truth". Indeed the sacrifice is the lap (source) of truth. They have sat verily in the sacrifice. (He chants), "Oh Viṣṇu! protect them; protect the sacrifice, protect the lord of the sacrifice". That speaks of the sacrificer as, "Protect me the leader of the sacrifice". Thus he does not separate himself (from the sacrifice). Verily Viṣṇu is the sacrifice. To him (Viṣṇu) indeed does he thus hand over (these things) for protection (thinking), "May it be well protected". (Second Brāhmaṇa Ends)

BRĀHMAṆA III

**1.** The Adhvaryu indeed kindles the fire with a firewood. Therefore is it known as *'idhma'* (the kindling material). The Hotṛ verily well kindles, with the chants that kindle. Therefore are (those chants) called *Sāmidhenyaḥ* (those that make the fire blaze).

**2.** He indeed says (to the Hotṛ), "Recite (the invitation verses) for Agni that is being kindled", for it is for the Agni that is being kindled that he recites. Regarding that some say, "Oh, Hotaḥ! recite for the Agni that is being kindled"—one need not say so. For this person is a non-Hotṛ now indeed. When he (the sacrificer) chooses him then this person is (becomes) Hotṛ. Therefore he should only say "Recite for the Agni that is being kindled".

**3.** He recites (verses) addressed to Agni. Thus he kindles (the fire) with its own deity. He recites (the verses) in the Gāyatrī metre. Gāyatrī is the metre of Agni. He kindles this (fire) with its own metre. Gāyatrī is verily virility. Gāyatrī is Brahman. With virility thus indeed does he kindle this (fire).

एकादशान्वाहैकादशाक्षरा वै त्रिष्टुब्ब्रह्म वै गायत्री क्षत्रं त्रिष्टुप्तदेनमुभाभ्यां वीर्याभ्याꣳ समिन्धे ब्रह्मणा च क्षत्रेण च ब्रह्म हि गायत्री क्षत्रं त्रिष्टुप् ॥ ४ ॥

त्रिः प्रथमामन्वाह त्रिरुत्तमां त्रिवृत्प्रायणा हि यज्ञास्त्रिवृदुदयनास्ताः पञ्चदश संपद्यन्ते पञ्चदशो वै वज्रो वीर्यं वज्रो वीर्यमेवैतत्सामिधेनीरभिसंपादयति तस्मादेतास्वनूच्यमानासु पाद्याभ्यामङ्गुष्ठाभ्यामवबाधेतेदमहममुमवबाध इति यं द्विष्यात्तदेनमेतेन पञ्चदशेन वज्रेणावबाधते पञ्चदशो वा अर्धमासस्य रात्रयोऽर्धमासश उ वै संवत्सरो भवति तद्वेव संवत्सरमाप्नोति ॥ ५ ॥

तासां पञ्चदशानां गायत्रीणां त्रीणि च शतानि षष्टिश्चाक्षराणि त्रीणि च वै शतानि षष्टिश्च संवत्सरस्य रात्रयस्तद्वेव संवत्सरमाप्नोति ॥ ६ ॥

सप्तदश सामिधेनीरिष्टयेऽनुब्रूयादित्याहुरुपाꣳशु तां देवतां यजेद्यस्या इष्टिं निर्वपेदिति द्वादश वै मासाः पञ्चर्तव एष वै सप्तदशः प्रजापतिः सर्वं प्रजापतिः सर्वेण हैव तं काममृध्नोत्यनपराधं यस्मै कामायेष्टिं निर्वपत्युपाꣳशु देवतां यजत्यनिरुक्तं वा उपाꣳशु सर्वं वा अनिरुक्तꣳ सर्वेण हैव तं काममृध्नोत्यनपराधं यस्मै कामायेष्टिं निर्वपत्येष इष्टेरुपचारः ॥ ७ ॥

एकविꣳशतिꣳसामिधेनीरपि दर्शपूर्णमासयोरनुब्रूयादित्याहुर्द्वादश वै मासाः पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविꣳशः सैषा गतिरेषा प्रतिष्ठा तद्वैतद्गतश्रीरेव कुर्वीत न ह श्रेयान्न पापीयान्भवति यस्यैवमन्वाहुः सैषा मीमाꣳसैव न त्वनूच्यैन्ते[2] ॥८॥

स यत्त्रिः प्रथमामन्वाह त्रिरुत्तमां तदनवानमनुब्रूयात्त्रयो वा इमे लोका इमानेवैतल्लोकान्त्सन्तनोतीमाँल्लोकान्त्स्पृणुते त्रेधा विहित उ वा अयं प्राणः प्राणमेवास्मिंत्संततमव्यवच्छिन्नं दधात्येतदेवानुवचनं यावदस्य वशः स्यादेवमेवानुब्रूयादस्त्वित्यत्र परिचक्षीत ताम्यत्यथ कर्म विवृह्यते[3] तस्मादेकैकामेवानुब्रूयात्तदेकैकयैवेमाँल्लोका–

२. त्वनूच्यते V 1 M, TE
३. विवृज्यते M, TE, P

4. He recites eleven (chants). Verily Triṣṭubh (metre) has eleven syllables (per metrical foot). Gāyatrī is indeed Brahman and Triṣṭubh Kṣatra. Thus he kindles this (fire) with both energies viz. with Brahman and with Kṣatra. For Gāyatrī is Brahmin and Triṣṭubh Kṣatra.

5. He recites the first (verse) thrice and thrice the last. For, sacrifices are of threefold beginning and are of threefold conclusion. They become fifteen ($1 \times 3 + 9 + 3 \times 1$). 'Fifteen' is verily the thunderbolt. Virility is thunderbolt? He produces virility; thus, to the *Sāmidhenīs* (the kindling chants). Therefore, while these are being recited, he may press (the ground) with his two great toes (saying or thinking), "Thus do I crush that yonder person". He crushes him whom he may hate thus with this thunderbolt consisting of fifteen (verses). Fifteen indeed are the nights of the half-months. By half-months does the year come to be, indeed. Thus verily he reaches the year.

6. Of those fifteen (verses in) Gāyatrī (metre), the syllables are three hundred and sixty. The nights of the year verily are three hundred and sixty. Thus indeed does he obtain the year.

7. They say, "One should recite seventeen *Sāmidhenī* chants for an *iṣṭi* (a ritual performed for the fulfilment of a specific wish)". "One should sacrifice in a low voice to that deity to whom he offers an *iṣṭi*". Verily the months of the year (are) twelve and the seasons five. This seventeenth (consisting of seventeen) is indeed Prajāpati. Prajāpati is everything (the 'all'). With 'all' indeed he enriches (fulfils) without deficiency, that wish for which wish he offers the *iṣṭi*. He sacrifices to the deity in a low voice, for, what is (uttered) in a low voice is indistinct. The 'all' is undistinguished. With 'all' indeed does he fulfil, faultlessly, that wish for which wish he offers the *iṣṭi*. This is the practice of (practice with regard to) the *iṣṭi*.

8. They say, "One should recite twenty-one *Sāmidhenī* chants also during the new moon and full moon sacrifices.Twelve, indeed (are) the months, five the seasons, three (are) these worlds; the yonder sun is the twenty-first. This is the resort (refuge), this is the firm base. Only the person who has acquired prosperity should perform this. He, for whom they recite thus, becomes neither better nor worse. This is indeed, a speculation. But they (the twenty-one) are not recited.

9. (The reason) why he should recite the first thrice and the last (too) thrice and that (too) without a break (without pausing for breath in the middle) is that these worlds are three and he thus spreads (makes continuous, these worlds, he gains three worlds. For, this vital breath has been made threefold indeed. Thus he places in this (sacrificer) the very life-breath, continuous and unbroken. Thus indeed is the recitation. He should recite (continuously) only as long as he has control (over his breath). "Let there be rejection of this (unbroken chanting). If he flags (in the middle), the ritual is uprooted (broken-up). Therefore he should recite only one

न्त्स्पृणुते प्राण उ वै गायत्री यद्वेव कृत्स्नां गायत्रीमन्वाह तदेव कृत्स्नं प्राणं दधात्यथे- तराः संतन्वन्नन्वाह संवत्सरस्यैवैतदहोरात्राणि संतनोति तानीमानि संवत्सरस्याहो- रात्राणि संततान्यव्यवच्छिन्नानि परिप्लवन्ते द्विषत एव सपत्नाय नोपस्थानं करोत्युप- स्थानꣳ ह कुर्याद्यदसंतता अनुब्रूयात्तस्मात्संतन्वन्नन्वाह ॥ ९ ॥ इति तृतीयं ब्राह्म- णम् ॥

### चतुर्थं ब्राह्मणम्

स वै हिंकृत्यान्वाह स यद्धिंकृत्यान्वाह नासामा यज्ञोऽस्तीति वा आहुर्नो वा अहिंकृत्य साम गीयते तन्वेव हिंकारस्य रूपं करोति प्रणवेन साम्नो रूपमुप- गच्छत्योमोमिति ह्यन्वाह तथो खलु सर्व एव ससामा यज्ञो भवति ॥ १ ॥

अथ यद्वेव हिंकृत्वान्वाह[1] प्राणो वै हिंकारस्तस्मान्नैव कश्चन नासिके अपि गृह्य हिंकर्तुꣳ शक्नुयाद्वाचो वा ऋचमन्वाह वाक्च वै प्राणश्च मिथुनं मिथुनमेवैतत्प्रजननं पुरस्तात्सामिधेनीनां क्रियते ॥ २ ॥

स उपाꣳशु हिंकरोति यद्धोच्चैर्हिंकुर्यादन्यतरदेव कुर्याद्वाचमेव तस्मादुपाꣳशु हिंकरोति ॥ ३ ॥

स वा एति च प्रेति चान्वाह गायत्रीमेवैतत्पराचीं चार्वाचीं च युनक्ति सा पराची देवेभ्यो यज्ञं वहत्यर्वाची मनुष्यानवति ॥ ४ ॥

अथ यद्वेवेति च प्रेति चान्वाह प्रेति वै प्राण एत्युदानः प्राणोदानावेवैतद्दधाति प्रेति वै रेतः सिच्यत एति प्रजायते प्रेति गावो वितिष्ठन्त एति समावर्तन्ते सर्वमेवेदमेति च प्रेति च ॥ ५ ॥

स वा आह प्र वो वाजा अभिद्यव इति तत्प्रेति भवत्यग्न आयाहि वीतय इति तदेति

१. कृत्यान्वाह M, TE

by one. Thus he obtains these worlds, by each chant (separately) one by one. Verily the life-breath is Gāyatrī. In that he recites the entire Gāyatrī, by that verily does he put in the entire life-breath (into the sacrificer). Then he recites the others stretching them out (making them continuous). Thus he verily makes continuous the days and nights of the year. These days and nights of the year revolve, being continuous and unbroken. He does not give scope (access) to the hateful rival. For, should he recite them without continuity, he would be giving scope verily to the spiteful rival. Therefore he recites, making it continuous. (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

1. Indeed he recites, after having uttered (the mystic syllable) *'Hiṁ'*. They say that no sacrifice, indeed, is (performed) without *Sāman*. Nor is *Sāman* sung without one having (first) uttered *'Hiṁ'*. It is as though the form of the utterance *'Hiṁ'* is produced along with its 'body'. With the *Praṇava* (the sacred syllable *'Om'*), it attains the form of a *Sāman*. He verily utters *'Om' 'Om'* (the syllable being of three *mantras*). Thereby indeed the whole sacrifice becomes (endowed) with *Sāman*.

2. And (the reason) why he recites after uttering *'Hiṁ'* is that vital breath is the sound *'Hiṁ'*. Indeed the vital breath is the utterance *'Hiṁ'*. Hence, no one can utter *'Hiṁ'* after having closed both his nostrils. He verily recites the *Ṛk* (metrical chant) orally. Voice and vital breath *(prāṇa)* (make) a pair. Thus, prior to the (chanting of) *Sāmidhenīs*, a productive couple is formed.

3. He utters *'Hiṁ'* in a low voice. Were he to utter *'Hiṁ'* loudly, he would be making (uttering) one of the two only, and that too a (mere) voice. Therefore, he utters *'Hiṁ'* in a low voice.

4. He verily recites with *'ā'* (towards here) and *'pra'* (away from here). Thus he unites a Gāyatrī (chant) directed away (from oneself) and one directed towards (oneself). The one that moves away conveys the sacrifice to the gods. The one that moves towards here protects men.

5. Now, (the reason) why he recites verily *'ā'* and *'pra'* (is that) outgoing breath goes out and the upward breath comes in. Thus he verily places both the *prāṇa* and the *udāna* (in the sacrifice). Semen goes out *(pra)*, it is poured out. It comes in, *'ā'*; it is born. *'Pra'*—the cattle disperse. *'ā'*—they return, together (everything). All this indeed, is thus *'pra'* and *'ā'*.

6. He verily says, "Away, your viands, heavenward". There it is *'pra'* (away). (He recites), "Oh Agni come here for the feast". There it is *'ā'* (towards here). About that, some say, "In this it is verily *'pra'*. Thus both these come to be (are appropriate)".

भवति तदु हैक आहुः प्रेत्यन्नो वा एतदुभयꣳ संपद्यत इति तद्वैतदातिविज्ञान्यं प्र वो वाजा इति तदेव प्रेत्यग्न आयाहि वीतय इति तदेति ॥ ६ ॥

स वा आह प्र वो वाजा अभिद्यव इति तत्प्रेति भवति वाजा इत्यन्नं वै वाजा अन्नमेवैतदभ्यनूक्तमभिद्यव इत्यर्धमासा वा अभिद्यवोऽर्धमासानेवैतदभ्यनूक्तꣳ हविष्मन्त इति पशवो वै हविष्मन्तः पशूनेवैतदभ्यनूक्तम् ॥ ७ ॥

घृताच्येति विदेघो[2] ह माथवो[3]ऽग्निं वैश्वानरं मुखे बभार तस्य ह गोतमो राहूगण ऋषिः पुरोहित आस तस्मै ह स्मामन्त्र्यमाणो न प्रतिशृणोति तमु गोतमो राहूगण ऋग्भिर्ह्वयितुं दध्रे वीतिहोत्रं त्वा कवे द्युमन्तꣳसमिधीमहि अग्ने बृहन्तमध्वरे विदेघेति[4] ॥ ८ ॥

स ह न प्रतिशुश्रावोदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतीꣳष्यार्चयो विदेघेति[5] ॥ ९ ॥

स ह नैव प्रतिशुश्राव तं त्वा घृतस्न ईमह इति हैवाभिव्याजहार ततोऽस्याग्निर्मुखादुज्जज्वाल[6] तं न शशाक धारयितुꣳ सोऽस्य मुखान्निष्पेदे स इमां पृथिवीं प्रापादो ह तर्ह्यास विदेघो माथवः[7] सरस्वत्याꣳ स इमां पृथिवीं दहन्नभीयाय ॥ १० ॥

तं पश्चादन्वीयतुर्विदेघश्च माथवो[8] गोतमश्च राहूगणः स इमाः सर्वा नदीरतिददाह सदानीरेत्युत्तराद्गिरेर्निर्धावति[9] ताꣳ हैव नातिददाह तस्माद्ध स्म तां पुरा ब्राह्मणा न तरन्त्यनतिदग्धाग्निना वैश्वानरेणेति ॥ ११ ॥

२. विदघो H
३. माधवो M, My
४. विदघेति H
५. विदेघा इति TE, as alternative reading
६. दुदज्वाल TE
७. माधवो My, M, TE
८. माधवो M, My, TE
९. निर्घावति V2

That passes one's comprehension. (In) "*(pra)* away your viands" that is only *'pra'* (away). (In) "Oh Agni! come here *(ā yāhi)* for the feast" that is *'ā'*.

7. He indeed says, "Away, your viands heavenward". There it becomes *'pra'*. (He says) "Viands". Indeed, *'Vājaḥ'* is food. Thus only food is referred to (here). (He says), 'Heavenward'. Verily half-months (are those that) tend towards heaven. Thus it has been said indeed about half months (the reference is the half-month). (He says), "Possessed of *havis*". Verily cattle are possessors of (abundant) *havis* (milk etc.). Thus this has been said only about cattle.

8. He says, "With (the spoon) smeared with *ghee*". Māthava of Videgha held the Agni Vaisvānara in his mouth. The Ṛṣi Gotama Rāhūgaṇa was his priest. Being addressed, he (Māthava) did not respond. Gotama Rāhūgaṇa decided to invoke him with *Ṛks* (metrical chants), "Oh Wise one! Oh Agni! Oh Videgha! we kindle you in the sacrifice. You, who are the inviter (of the gods) to the (sacrificial) feast, who are possessed of lustre and who are big".

9. He did not respond, indeed. (The priest again chanted), "Oh Agni! Oh Videgha! Your pure, bright rays, your flames rise up shining".

10. And indeed he did not at all respond. (The priest continued), "Oh, bathed in *ghee*! We resort to you". He said verily only so much. Then the fire blazed forth from his (Māthava's) mouth. He was unable to hold it (back). He (Agni Vaiśvānara) fell out of his mouth. It (the fire) reached this earth. Then Videgha Māthava was there in (the river) Sarasvatī. Then he (Agni) went about burning this earth.

11. Videgha Māthava and Gotama Rāhūgaṇa went after him. He burnt up all these rivers. (The river) called Sadānīra (having perennial water) issues forth from the northern mountain. Only that (river) did he not burn up. Therefore, indeed, Brahmins did not cross her formerly (thinking), "This (river) has not been burnt up by Agni Vaiśvānara.

तत उ वा एतर्हि बहव: प्राञ्चो ब्राह्मणास्तद्ध तदक्षेत्रतरमिवास स्रामतरमिवा-स्वदितꣲ ह्यग्निना वैश्वानरेणास ॥ १२ ॥

तदु वा एतर्हि क्षेत्रतरमिवास्रामतरमिव ब्राह्मणा उ ह्येनद्यज्ञैरसिष्वदन्त्सा ह सापि जघन्ये नैदाघे संकोपयति तावच्छीतानतिदग्धा ह्यग्निना वैश्वानरेण ॥ १३ ॥

स होवाच क्वाहं भवानीति तꣲ होवाचात एव ते प्राग्भुवनमिति सैवैतर्हि कोसलविदेहानां मर्यादा कुरुपञ्चालैस्ते[१०] ह्युभये माथवाः[११] ॥ १४ ॥

स होवाच कथं नु मे न प्रत्यश्रौषीरिति स होवाचाग्निं वैश्वानरं मुखेऽभार्षमिति स मे नेन्मुखान्निष्पद्याता[१२] इति तदु कथमभूदिति होवाच[१३] तं नाशकं धारयितुꣲ स मे मुखान्निरपादीति[१४] ॥ १५ ॥

स यद्धूतं न्यक्तꣲ सामिधेनीषु सामिधेन्यमेव तत्पदꣲ समिन्ध एवैनं तया वीर्यमेवास्मिन्दधाति ॥ १६ ॥

तदु घृताच्येति देवान् जिगाति सुम्नयुरिति यजमानो वै सुम्नयुः स देवान् जिगीषति स देवान् जिगाꣲसति तदेषाभ्यनूक्ता सैषाग्नेयी सत्यनिरुक्ता सर्वं वा अनिरुक्तꣲ सर्वेणैवैतत्प्रतिपद्यते ॥ १७ ॥

अग्न आयाहि वीतय इति तदेति[१५] भवति वीतय इति समन्तिकमिव ह वा इमेऽग्रे लोका आसुरुन्मृश्या हासौ द्यौरास ते देवा अकामयन्त कथं नु न इदं वरीयः स्यादिति तामेतैस्त्रिभिरक्षरैर्व्यूहन्विनयꣲस्ततो देवेभ्यो वरीयोऽभवद्वरीयो ह वा अस्मै भवति यस्यैवं विदुष एतामन्वाहुः[१६] ॥ १८ ॥

१०. पाञ्चालै Ca, V 1

११. माधवा: TE, K

१२. See Notes

१३. होमे च P1, P2

१४. न्निरपादिति Ca, B,M,My,H,P1,P2

१५. तद्धेति TE, as alternative reading तथेति M

१६. मन्वाहु: Ca

**12.** But now there are many Brahmins to the east of it. That indeed was very uninhabitable as it were, and very difficult of access, for it had not been tasted by Agni Vaiśvānara.

**13.** But that is very inhabitable, as it were, and easier (less difficult) of access. The Brahmins verily have made this delectable by means of sacrifices. That (river) causes rage even in the late summer. It is so much cold. It had not been, indeed, burnt up by Agni Vaiśvānara.

**14.** He (Videgha Māthava) said, "Where shall I remain?" He (Agni) said, "The region to the east of this, verily (is to be your living place). That very (river) is now the boundary of the Kosalas and Videhas, with the Kuru Pāñcālas. Both of them, indeed, are Māthavas (descendants of Māthava)".

**15.** He (Gotama Rāhūgaṇa) then said (to Māthava), "How is it that you did not respond to me?" He said, "I was holding Agni Vaiśvānara in my mouth; if not (if I opened my mouth to respond), he might get out of my mouth". (Rāhūgaṇa said), "How did it happen (that the Agni came out)?" (Māthava replied), "When verily you addressed (Agni) as with a spoon smeared with *ghee*. Then Agni blazed out of my mouth". "I could not keep; he went out of my mouth" he said.

**16.** Among the *Sāmidhēnīs*, that word in which (the word) '*ghee*' is inherent (hidden) is verily suitable for kindling. With that he indeed kindles this (Agni). With that he verily puts virility into this (Agni/sacrifice).

**17.** That (expression) is "with the one (spoon) smeared with *ghee*". "The one desirous of happiness reaches the gods". Indeed, the sacrificer is the one wishing for happiness. He desires to win over the gods; he desires to go to the gods. Thus has it been said. This being addressed to Agni, is indistinct. 'All' is indeed undistinguished. He (the sacrificer) thus takes to this (sacrifice) verily with 'All'.

**18.** (He recites) "Oh Agni! come for the feast! (for becoming separate)". There it is '*ā*' (towards here). '*Vītaye*' (for the feast; for becoming separate; for going out by and large). At first these worlds were as if very close indeed. The yonder sky was 'touchable' (one could touch it by reaching 'up'). Those gods desired, "How will this (heaven) of ours become vaster?" They separated (arranged) them with these three syllables *(vī-ta-ye)*. They made them apart. Thereby it (heaven) became wider for the gods. Indeed, it becomes more spacious for him for whom who knows thus they, recite this *(Ṛk)*.

गृणानो हव्यदातय इति यजमानो वै हव्यदातिर्गृणानो यजमानायेत्येवैतदाह नि होता सत्सि बर्हिषीत्यग्निर्वै होतायमु वै लोको बर्हिरग्निमेवैतदस्मिँल्लोके दधाति सोऽयमस्मिँल्लोकेऽग्निर्हितः सैषेममेव लोकमभ्यनूक्ता तस्मादग्नय इत्यग्निर्ह्ययं लोक इमꣳ हैवैतया लोकं जयति यस्यैवं विदुष एतामन्वाहुः ॥ १९ ॥

तं त्वा समिद्भिरङ्गिर इति समिद्भिर्ह्येनꣳसमिन्धतेऽङ्गिर इत्यङ्गिरा ह्यग्निर्घृतेन वर्धयामसीति समिन्ध एवैनं तया वीर्यमेवास्मिन्दधाति बृहच्छोचा यविष्ठ्येति बृहद्ध्येष शोचति समिद्धो यविष्ठ्येति यविष्ठ्यो ह्येष सैषैतमेवान्तरिक्षलोकमभ्यनूक्ता तस्मादाग्नेयी सत्यनिरुक्ता निरुक्तो ह्येष लोक एतꣳ हैवैतया लोकं जयत्यन्तरिक्षलोकं यस्यैवं विदुष एतामन्वाहुः ॥ २० ॥

स नः पृथु श्रवाय्यमित्यदो वै पृथु यस्मिन्देवा अदः श्रवाय्यं यस्मिन्देवा अच्छा देव विवाससीत्यच्छा देव विवासति तन्नो गमयेत्येवैतदाह बृहदग्ने सुवीर्यमित्यदो वै बृहद्यस्मिन्देवा अदः सुवीर्यं यस्मिन्देवाः सैषामुमेव लोकमभ्यनूक्ता दिवमेवैतꣳ हैवैतया लोकं जयति दिवमेव यस्यैवं विदुष एतामन्वाहुः ॥ २१ ॥

ईळेन्यो नमस्यस्तिरस्तमाꣳसि दर्शत इतीळेन्यो ह्येष नमस्यो ह्येष तिरस्तमाꣳसि दर्शत इति तिरो ह्येष तमाꣳसि ददृशे समिद्धः समग्निरिध्यते वृषेति सꣳ हीध्यते वृषा वृषोऽग्निः समिध्यत इति सꣳहीध्यते वृषाश्वो न देववाहन इत्यश्वो ह वा एष भूतो देवेभ्यो यज्ञं वहति यद्वै नेत्यृच्योमिति वै तत्तꣳ हविष्मन्त ईळत इति हविष्मन्तो[17] ह्येतमीळते मनुष्या वृषणं त्वा वयं वृषन्वृषणः समिधीमहीति सꣳह्येनमिन्धतेऽग्ने[18] दीद्यतं बृहदिति बृहद्ध्येष दीदयात्समिद्धः ॥ २२ ॥

१७. हविष्मतो TE, K

१८. मिन्धतेऽग्न C, Ca

**19**. (They recite), "Speaking for the bestower of oblations". The sacrificer indeed is the giver of oblations. Indeed he verily says (means) this. "Speaking for (in favour of) the sacrificer". (They recite), "You, the Hotṛ sit well on the holy grass". Indeed, Agni is the Hotṛ. This world is verily holy grass. He thus places the very Agni in this world. This Agni has been placed in this world. This *Ṛk* has been recited about this very world. Therefore he recites, "For Agni". Verily Agni is this world. He conquers this world indeed with this (chant), he for whom who knows thus they recite this *(Ṛk)*.

**20**. (They recite) "Oh Angiras! You with *samidhs*". For, they kindle this fire with *samidhs* (kindling sticks). (They say), "Oh Angiras!" Verily Agni is Angiras. (Reciting) "With *ghee*, we make you grow", he verily kindles this (Agni). By that *(Ṛk)* he verily puts virility into this (Agni/sacrificer). (They recite) "Oh youngest (the even young) one! shine greatly". Having been kindled, this fire indeed shines greatly. (They say) "Oh youngest one!" Indeed this (Agni) is the youngest. This *(Ṛk)* has been recited verily with reference to this very world of the mid-region. Therefore, being addressed to Agni, it is undistinguished. Verily this world is indistinct. With this *(Ṛk)*, this very world, the world of the mid-region, he conquers—he who knows thus,—for whom they recite this *(Ṛk)*.

**21**. (They recite), "Such a one (you), (obtain) for us the wide and praiseworthy (world)". Indeed the yonder (world) is wide wherein are the gods. That is praiseworthy wherein are the gods. (They recite) "Oh God you make it be towards (us)". (By) "Oh God! you make it be towards us", he verily says (means) this, "make us reach that (world). (They recite) "Oh Agni! the great and very virile one". The yonder one (world) is great, wherein the gods (dwell). The yonder (world) is very virile wherein are the gods. This *(Ṛk)* has been recited with reference to that very yonder world. He for whom who knows thus they recite this *(Ṛk)*—he conquers this very heavenly world, the very heaven.

**22**. (They recite), "(He is) praiseworthy, adorable and beautiful to look at through the (columns of) smoke". Indeed this (Agni) is praiseworthy, indeed is he adorable. "Through (across) the smokes, beautiful". This (Agni) having been kindled was seen verily through the smokes. (They recite), "Agni the bull (showerer) is well lit". Well indeed is the showerer lit up. Agni is verily *Vṛṣā* (bull /showerer). 'Is kindled'. Well he is indeed kindled, the showerer. (They recite), "Verily the horse *(aśvo na)* the vehicle of gods". For, this (Agni) having become a horse carries the sacrifice for the gods. What is as *'na'* in the *Ṛk*, that indeed is (it means) *'om'* ('yes', 'verily'). "Him (that Agni) those that bear offerings praise". Indeed men bearing offerings praise this (Agni). (They recite), "Oh *Vṛṣan!* (the virile one!) strong that we are, may we kindle you, the showerer!" For they well kindle him. (They recite) "Oh Agni! you that greatly shine". Having been kindled, this (Agni) will verily greatly shine.

तं वा एतं वृषण्वन्तं त्रिचमन्वाहाग्नेयीर्वा इमा: सर्वा: सामिधेनीरन्वाहेन्द्रो वै यज्ञस्य देवतेन्द्रो वृषा तथास्यैता: सेन्द्रा: सामिधेन्यो भवन्त्यथाहाग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुमिति ॥ २३ ॥

देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त तान्ह स्पर्धमानानन्तरेण तस्थौ गायत्री या वै सासीदियं वै सा पृथिव्यासीत्ताꣳ होभय एव विदांचक्रुर्यतरानेव न इयमुपावर्त्स्यतीति ते भविष्यन्ति परेतरे भविष्यन्तीति तामुभय एवोपमन्त्रयां चक्रिरे सोऽग्निरेव देवानां दूत आस सहरक्षां इत्यसुररक्षसमसुराणाꣳ साग्निं दूतं वृणीमह इत्यग्निमनुप्रेयाय स हि देवानां दूत आस होतारं विश्ववेदसमिति ॥ २४ ॥

तद्धैके होता यो विश्ववेदसमिति परिहरन्ति नेतरमित्यात्मानंब्रवामेति[१९] तदु तथा न ब्रूयान्मानुषꣳ ह कुर्याद्यत्तथा ब्रूयाद्व्यृद्धं वै तद्यज्ञस्य यन्मानुषं तस्माद्धोतारमित्येव ब्रूयादस्य यज्ञस्य सुक्रतुमिति सैवं देवानुपावर्तत[२०] ततो देवा अभवन्परासुरा भवति हैवात्मना परास्य द्विषन्भ्रातृव्यो भवति यस्यैवं विदुष एतामन्वाहु: ॥ २५ ॥

तां वा एतामष्टमीमन्वाहाष्टाक्षरा वै गायत्री गायत्र्यु वा इयं निदानेन तस्मादेता-मष्टमीमन्वाह ॥ २६ ॥

तद्धैके पुरस्तादेतस्या[२१] धाय्ये दधति तदु तथा न कुर्यादनवक्लृप्ता हास्यैषा गायत्री भवति दशमी हि तर्हि भवति तस्मादुपरिष्टादेव धाय्ये दध्यात् ॥ २७ ॥

समिध्यमानोऽध्वरेऽग्नि: पावक ईड्य इति पावको ह्येष ईड्यो ह्येष शोचिष्केशस्तमीमह इति शोचन्तीव ह्येतस्य केशा: समिद्धस्य समिद्धोऽग्न आहु-तेत्यत: प्राञ्चꣳ सर्वमिध्ममभ्यादध्यादपवृक्त इव ह्येतद्धोता यद्धात्रेध्मस्यान्यत्समिधे:[२२]

१९. नेदर Ca

२०. उपावर्त ततो P, V 1, H, P1, P2

२१. परस्ता Ca, My, TE, as alternate reading

२२. समिद्ध: M,V 1

23. He recites this triad of *Ṛks* containing the word *'Vṛṣan'*. He recites all these kindling verses addressed to Agni. Indra indeed is the deity of the sacrifice. Indra is (the strong, male) showerer, *'Vṛṣan'*. That way, these his kindling verses become associated with Indra. Then he says, "We choose Agni the Hotṛ, the wise (the one of auspicious action), the all-knowing one as the messenger of this sacrifice".

24. The God and the Asuras, both sprung from Prajāpati contended. Gāyatrī as she was, stood between them who were verily competing. She was indeed this earth. Both of them understood (thus), "They of us of the two (groups), whom this one (Gāyatrī) will be with, will remain (victorious), the others will be vanquished". Both of them invited her. That Agni himself was the messenger of the gods and Saharakṣas, an Asura Rakṣas, (was the messenger) of the Asuras. She followed Agni with this chant, "We choose Agni as messenger, Agni the Hotṛ, the all-knowing one", indeed he was the messenger of the Gods.

25. In this matter some avoid it, saying, "He who is the Hotṛ, him the all-knowing one" thinking, "If not we will speak of ourselves as *aram* (enough)". But one need not say so "the one of the auspicious actions of this sacrifice". She (Gāyatrī) came to the Gods therefore, the gods remain (victorious) and the Asuras were vanquished. He remains (victorious) by himself and his hateful enemy becomes vanquished,— he for whom who knows thus they recite this *(Ṛk)*.

(If he should say so he would be doing what is human. What is human is verily deficient. Therefore he should verily say *(Hotāram* the Hotṛ).

26. He recites this eighth (*Sāmidhenī*). Verily Gāyatrī is of eight syllables (per foot) for that reason this *(Ṛk)* is indeed Gāyatrī. Therefore, he recites this eighth *(Sāmidhenī)*.

27. Here some people place two *Dhāyā* verses before this (8th *Sāmidhenī*). But one should not do so. For this Gāyatrī looses its order. Indeed then it becomes the tenth. Therefore, one must place the two *Dhāyā* verses only subsequently.

28. (He recites), "Agni who is being kindled in the sacrifice is the purifier, worthy of adoration". Indeed this (Agni) is the purifier. Verily is this one praiseworthy. (He recites), "This one has shining hairs; we approach him". The hair of this (Agni) who has been kindled shine as it were. (He recites) "Oh Agni! the invoked! you have been kindled". Before this, he should place all the firewood (into the fire). Whatever remains here of the firewood, other than the kindling sticks. That indeed the Hotṛ finishes as it were. What is left over of the sacrifice is indeed what is in

परिशिष्यतेऽतिरिक्तꣳह तद्यदु वै यज्ञस्यातिरिच्यते द्विषन्तꣳ हास्य तद्भ्रातृव्यमभ्यतिरिच्यते तस्मादतः प्राञ्चꣳ सर्वमिध्ममभ्यादध्यात् ॥ २८ ॥

देवान्यक्षि स्वध्वरेति देवान्यज सुयज्ञियेत्येवैतदाह त्वꣳ हि हव्यवाळसीत्येष हि हव्यवाळथाजुहोता दुवस्यताग्निं प्रत्यध्वरे वृणीध्वꣳ हव्यवाहनमिति यथा संप्रैष एवमेषा चैनं[२३] जुहुत यजध्वं चेति यस्मै कामाय समैन्धिढ्वमिति ॥ २९ ॥

तं वा एतमध्वरवन्तं तृचमन्वाह देवान्ह वै यज्ञेन यजमानानसुराः सपत्नादुधूर्षां चक्रुस्तान्ह दुधूर्षन्त एव न शेकुर्धूर्वितुं पराबभूवुस्तस्माद्यज्ञोऽध्वरो नाम दुधूर्षन्ह वा एनं[२४] द्विषन्त्सपत्नः पराभवति यस्यैवं विदुषोऽध्वरवन्तं तृचमन्वाहुर्यावतीमु ह सौम्येनाध्वरेण जितिं जयति तावतीं जयति ॥ ३० ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति हविर्यज्ञकाण्डे तृतीयोऽध्यायः ॥

२३. वैनं TE. Ca, P
२४. एतं My, P, Ca, TE

excess that remains towards the hateful enemy of this (sacrificer). Therefore, before this (the last verse) he should put all firewood (into fire).

**29.** (He recites) "Oh! one of auspicious sacrifice! You adore the gods". (By this) he verily says (means), "Oh! one associated with the auspicious sacrifice! worship the gods". (He recites), "You are indeed the bearer of oblations". For this (Agni) is indeed the bearer of oblations. (He recites), "Make the offerings. Worship (choose) Agni to be the bearer of your oblations as the sacrifice proceeds". Just like the *Sampraiṣa* (invitation chant) is this, "Make offerings to this Agni. Worship him for (the fulfilment) of which desire you have kindled him".

**30.** He recites this group of three *Ṛks* containing the word *'Adhvara'*. The Asuras, the rivals, wished to hurt the gods who were performing a sacrifice. Desiring to hurt them, they were unable to hurt them. They failed. Therefore is a sacrifice called *Adhvara.* The hateful rival desiring to hurt this (sacrifice) fails for whom (sacrifice) who knows this they recite the triad of *Ṛks* containing the word *Adhvara.* He wins as much conquest (success) as one wins by means of the *Soma* sacrifice. (Fourth Brāhmaṇa Ends)

**(Third Chapter ends)**

## चतुर्थोऽध्यायः

### प्रथमं ब्राह्मणम्

एतद्वै देवा गरिष्ठेऽग्निमयुञ्जन्यद्धोतृत्व इदं नो होतैधीदं[1] नो हव्यं वहेति तमेतद्गरिष्ठे युक्त्वोपामदन्वीरो वै त्वमस्यलं वै त्वमेतस्मा असीति यथाप्येतर्हि ज्ञातीनां यं गरिष्ठे युञ्जन्ति तमुपमदन्ति वीरो वै त्वमस्यलं वै त्वमेतस्मा असीत्येवमेतत्स यदतो होतान्वाहोपमदत्येवैनं तद्वीर्यमेवास्मिन्दधाति ॥ १ ॥

स आहाग्ने महानसि ब्राह्मण भारतेति ब्रह्म ह्यग्निस्तस्मादाह ब्राह्मणेति भारतेत्येष हि देवेभ्यो हव्यं भरति तस्माद्वा आहुर्भरतोऽग्निरिति शश्वदु ह वा एष एव प्राणो भूत्वेदमिमाः प्रजा बिभर्ति तस्मादाह भारतेति ॥ २ ॥

अथार्षेयं प्रवृणीत ऋषिभ्यश्चैवैनं तद्देवेभ्यश्च निवेदयत्ययं महावीर्यो यो यज्ञं प्रापदिति परस्तादर्वाक्प्रवृणीते परस्ताद्ध्यर्वाच्यः प्रजाः प्रजायन्ते तद्वेव ज्यायसस्पतये[2] निह्नुत इदꣳ हि पितैवाग्रे[3]ऽथ पुत्रोऽथ पौत्रः ॥ ३ ॥

आर्षेयं प्रवृत्याह देवेद्ध इति देवा ह्येतमग्र ऐन्धत मन्विद्ध इति मनुर्ह्येतमग्र ऐन्ध ऋषिष्टुत इत्यृषयो ह्येतमस्तुवन्विप्रानुमदित इति त उ वाव विप्रा यदृषयस्ते ह्येतमन्वमदꣳस्तस्मादाह विप्रानुमदित इति कविशस्त त उ वाव कवयो यदृषयस्ते ह्येतमशꣳसꣳस्तस्मादाह कविशस्त इति ब्रह्मसꣳशित इति ब्रह्मसꣳशितो ह्येष घृताहवन इति घृताहवनो ह्येषः ॥ ४ ॥

प्रणीर्यज्ञानामित्येतेन हि सर्वे यज्ञाः प्रणीयन्ते ये च पाकयज्ञा[4] येचेतरे तस्मादाह प्रणीर्यज्ञानामिति ॥ ५ ॥

१. For होतेरधीदं archaic

२. ज्यायसस्पतते Ca, K, see Notes

३. पितेव H

४. पाकयज्ञिया TE

## Chapter Four

### BRĀHMAṆA I

1. It was thus indeed. The gods employed Agni in the highest (office) viz. in the position of the Hotṛ, (saying), "Be thus (here) our Hotṛ. Convey this our offering". Having employed him thus in the highest (office), they exhilarated him, "You are indeed virile (heroic). You are verily capable of this (task)". "This is just as even now whomsoever among the kinsmen they appoint to the highest (office)", they cheer him up (saying), "You are indeed a heroic person. You are verily capable of this (job)". What the Hotṛ recites after this, that verily cheers him, and thus puts virility in him.

2. He recites, "Oh Agni! you are the great, Oh Brāhmaṇa (priest) ! Oh Bhārata (bearer) !" Indeed Agni is Brahman. Therefore he says, "Oh Brahman!" (He says) "Oh Bhārata!" Indeed does this Agni bear the oblation for the gods. Therefore is it that they say, "Agni is Bhārata (the bearer). Always, verily does this (Agni) himself maintain these creatures, having become their vital breath. Therefore he says, "Oh Bhārata (bearer)".

3. Now, he chooses what belongs to the Ṛṣis (the ancestors). Thus he reports about this (Agni) to the Ṛṣis and the gods, "This (Agni) who has come to the sacrifice is one of great vigour". He chooses (by name) from the remote (ancestor) downwards. For offspring are born indeed downwards from the remote. [Thus verily does he remove (the progeny/generation) from the master of the elders]. Thus he propitiates the master of the elders (for the sake of the sacrificer). It is thus indeed, the father is (born) at first, then (is born) the son and then the grandson.

4. Having chosen the (name) belonging to the Ṛṣis he says, "You are the one, who have been kindled by the Gods". Verily did the gods kindle this (Agni) formerly. ( He says), "Kindled by Manu". Indeed Manu kindled this (Agni) formerly. (He says), "Praised by the Ṛṣis". The Ṛṣis praised him indeed. (He says), "Cheered up by the bards". Those Ṛṣis are indeed the ones who were the bards. They were the ones that cheered up this (Agni). Therefore he says, "Cheered up by the wise". (He says) "Praised by the wise". Those Ṛṣis were, indeed the wise ones. They verily praised this (Agni). Therefore he says, "Praised by the wise". (He says), "Sharpened by Vedic *mantras* (Brāhman)". For this (Agni) has been made keen by the Brahman (Vedic chant). (He says), "He in whom *ghee* is offered". For this one is the one in whom *ghee* indeed is offered (poured as offering).

5. (He says), "Great leader of the sacrifices". Indeed by this (Agni) are all sacrifices led on (performed), those sacrifices which are with cooked offerings and which are others. Therefore he says, "The great leader of sacrifices".

रथीरध्वराणामिति रथो ह वा एष भूतो देवेभ्यो यज्ञं वहति तस्मादाह रथी-रध्वराणामिति ॥ ६ ॥

अतूर्तो होतेति न ह्येतं नाष्ट्रा रक्षाꣳसि तरन्ति [5]तूर्णिर्हव्यवाळिति सर्वान्ह्येष पाप्मानस्तरति ॥ ७ ॥

आस्पात्रं जुहूर्देवानामित्येतद्धै देवानां पात्रं यदग्निस्तस्मादग्नौ सर्वाभ्यो देवताभ्यो जुह्वति प्राप्नोति ह वै तस्य पात्रं यस्य पात्रं प्रेप्सति य एवमेतद्वेद ॥ ८ ॥

देवानां चमसो देवपान इति चमसेन ह वा एतेन भूतेन देवा भक्षयन्ति तस्मादाह देवानां चमसो देवपान इत्यरान्[6] इवाग्ने नेमिर्देवाꣳस्त्वं परिभूरसीति यथारान्नेमिः सर्वतः परिभूरेवं त्वं देवान्त्सर्वतः परिभूरसीत्येवैतदाह ॥ ९ ॥

आवह देवान्यजमानायेति तदेतस्मै यज्ञाय देवानावाहयत्यग्निमग्न आवहेति तदाग्नेयायाज्यभागायाग्निमावाहयति सोममावहेति तत्सौम्यायाज्यभागाय सोममावहयत्यग्निमावहेति तदाग्नेयाय पुरोळाशायाग्निमावाहयति योऽयमुभयत्रा-च्युतोऽथ यथादेवतं देवान्[7] आज्यपान्[8] आवहेति तत्प्रयाजानुयाजानावाहयति प्रयाजानुयाजा हि देवा आज्यपा अग्निꣳ होत्रायावहेति तदग्निꣳ होत्रायावाहयति स्वं महिमानमावहेति वाग्वै स्वो महिमा तद्वाचमावाहयत्या च वह जातवेदः सुयजा च यजेत्येता एवैतद्देवता आहा चैना वहानुष्ठ्या चैना यजेति स तिष्ठन्नन्वाहान्वाह[9] ह्येतदसौ वा अनुवाक्यासावेवैतद्भूतोऽन्वाहासीनो यजतीयं वै याज्येयमेवैतद्भूतो यजति तस्य नार्तिर्न ह्वला भवति तस्मान्न कश्चन तिष्ठन्वषट्करोत्यन्यत्रावभृथादियꣳ हि याज्या ॥ १० ॥ इति प्रथमं ब्राह्मणम् ॥

५. तूर्णी हव्य V 1

६. इत्यरां Ca

७. देवाः TE

८. आज्यपाः TE

९. न्वाहान्वाह्येतदसौ TE, न्वाहान्वाह्येतदतो Ca, V2, see Notes

6. (He says), "The carrier of the sacrifices". Having verily become a chariot (cart) does this (Agni) convey the sacrifice (oblation) to the gods. Therefore he says, "Carrier of the sacrifices!"

7. (He says), "The unobstructed Hotṛ". Indeed the destructive Rakṣasas do not cross (catch up with) him. (He says), "The fast conveyer of oblation". This (Agni) verily gets over all evils.

8. (He says), "(You are) the mouth vessel (drinking vessel), the offering spoon of the gods". Indeed, this one viz. Agni is the vessel of the gods. Therefore, they offer into Agni for all the gods. He, who knows this to be so, verily obtains that person's vessel whose vessel he wishes to secure.

9. (He recites), "(You are) the cup of the gods, the one from which the gods drink". With this (Agni) who has become a cup, the gods consume (*soma*). Therefore he says, "The cup of the gods, the one from which the gods drink". (He says), "Oh Agni! As the rim (of a wheel) encompasses the spokes, you encompass the gods". He verily says (means) this, "Just as the felly encompasses the spokes all around, in this manner you encompass the gods all around.

10. (He recites), "Bring here the gods for the sake of the sacrificer". By this he makes him (Agni) bring the gods for this sacrifice. (He recites), "Oh Agni! bring Agni here". By this he makes him bring Agni for the *ghee* portion consecrated to Agni. (He recites), "Bring Soma here". By that he causes him to bring soma for the *ghee* portion belonging to Soma. (He recites), "Bring Agni here". By that he causes him to bring Agni for the *puroḍāśa* (cake) consecrated for Agni, which (cake) is sure (unslipping) on both occasions (*Darśa* and *Pūrṇamāsa*). Then (he recites) according to each deity, "Bring here the gods, the consumers of *ghee*". By this he makes him bring the gods of the fore offerings (*prayājas*) and the gods of the after-offerings (*anuyājas*). For, it is the gods of the fore-offerings and the after-offerings that are consumers of *ghee*. (He recites), "Bring here Agni for the function of the Hotṛ". Thus he causes him to bring Agni for functioning as Hotṛ. (He recites), "Bring here your own greatness. Voice is verily his (Agni's) own greatness. By this he (the sacrificer) makes him bring 'speech'. (He recites), "Oh knower of all beings! Bring here (the gods). Oh fire worshipper (offerer of oblation)! You offer worship". Thus with reference to these very deities, he verily says, "You bring these deities here straightaway and worship them. Standing he recites (these). He verily recites this (thus), "The yonder (sky) is the very verse of invitation (*anuvākya*)". Having verily become that (sky), he recites. He performs the sacrifice (makes the offerings), being seated. This earth is indeed 'the offering prayer' (*yājyā*). Thus becoming this (earth) he makes the offering. Neither affliction nor ruin (trembling) occurs to him. Therefore, no one pronounces '*Vaṣaṭ*' standing, on any occasion other than '*Avabhṛtha*'. This indeed is the *yājyā* (offering prayer). (First Brāhmaṇa Ends)

## द्वितीयं ब्राह्मणम्

तं वा एतमग्निꣳ समैन्धिषत स यदेतमग्निꣳ समैन्धिषत समिद्धे देवेभ्यो जुहवामेति तस्मिन्नेते प्रथमे आहुती जुहोति मनसे च वाचे च मनश्च ह वै वाक्च युक्ते देवेभ्यो यज्ञं वहतः स यदुपाꣳशु क्रियते तन्मनो देवेभ्यो यज्ञं वहत्यथ यद्वाचा निरुक्तं क्रियते तद्वाग्देवेभ्यो यज्ञं वहत्येतद्वा इदं द्वयं क्रियते ते एवैतत्संतर्पयति तृप्ते प्रीते देवेभ्यो यज्ञं वहात[1] इति ॥ १ ॥

स्रुवेण तमाघारयति यं मनस आघारयति वृषा हि स्रुवो वृषा हि मनः स्रुचा तमाघारयति यं वाच आघारयति योषा हि स्रुग्योषा हि वाक्तूष्णीं तमाघारयति यं मनस आघारयति न स्वाहेति च नानिरुक्तꣳ[2] हि तद्यत्तूष्णीमनिरुक्तꣳ हि मनो मन्त्रेण तमाघारयति यं वाच अघारयति निरुक्तो हि मन्त्रो निरुक्ता हि वागासीनस्तमाघारयति यं मनस आघारयति तिष्ठꣳस्तमाघारयति यं वाच आघारयति मनश्च ह वै वाक्च युक्ते देवेभ्यो यज्ञं वहतो यतर उ वै युञ्जयोर्हꣳसीयानुपवहो[3] वै तस्मै कुर्वन्ति वागु वै मनसो ह्रसीयस्यपरिमिततरमिव हि मनः परिमिततरेव वाग्वाच एवैतदुपवहः करोति तथा सयुजौ देवेभ्यो यज्ञं वहतः ॥ २ ॥

देवा उ ह वै यज्ञं तन्वाना असुररक्षसानां दक्षिणत आसङ्गाद्बिभयां चक्रुस्त एतद्वीर्यं दक्षिणतः प्रत्युदश्रयन्नुच्छ्रितमिव[4] हि वीर्यꣳ स यदुभयत आघारयते तस्मान्मनश्च वाक्च समानमेव सन्नानेव शिरो ह वा एतयोरन्यतरो यज्ञस्याघारयोर्मूलमन्यतरः ॥ ३ ॥

स्रुवेण तमाघारयति यो मूलं यज्ञस्य स्रुचा तमाघारयति यः शिरो यज्ञस्य तूष्णीं तमाघारयति यो मूलं यज्ञस्य तूष्णीमिव हि मूलं न ह्यत्र वाग्वदति मन्त्रेण तमाघारयति

१. वहत M, V 1, My

२. साऽनिरुक्तꣳ TE, see Notes

३. युञ्जयोर्हिंह्रसीयानु TE, P1, B, P2

४. त्रुच्छ्रत B,P1

## BRĀHMAṆA II

**1.** That very Agni they have kindled. The reason why they have kindled this fire is (the thought), "When this has been kindled, let us offer (oblations) to the gods". In that he offers these first two oblations for the *manas* (mind) and *vāc* (speech). For, mind and voice (speech) having been united, convey the sacrifice to the gods. What is performed with a low voice, by that the mind conveys the sacrifice to the gods. And what is performed distinctly with (audible) speech, by that, the speech conveys the sacrifice to the gods. Thus is this 'pair' (diad) performed. Thus he verily propitiates these two thinking, "They having become satisfied and pleased may convey the sacrifice to the gods".

**2.** With the dipping spoon *(sruva)* he pours that (*ghee*) (into the fire) which he offers to the mind. Indeed the dipping spoon is male. The mind is male. What (*ghee*) he offers to speech, that he pours with the offering spoon *(sruc)*. For, female is the *sruk*; female is speech. What he pours for the mind, that he pours silently not saying even *'svāhā'*. Indeed what is silently performed is undefined. Undefined (indistinct) verily is the mind. What he pours for the speech, that he pours with (the utterance of) a chant. The chant is verily distinct, verily distinct is speech. What he pours for the mind, he pours it, remaining seated. What he pours for speech, that he pours standing. Indeed, the mind and speech, having been united, convey the sacrifice to the gods, which one of the two yoke-fellows is shorter, they make (provide) indeed a shoulder pad for that. Verily speech is shorter than the mind. It is as though the mind is more unlimited; the speech is, as it were, more limited. Thus he verily makes a shoulder pad for speech, so that, that way the two together convey the sacrifice to the gods.

**3.** Performing a sacrifice, the gods were verily afraid of contact with (attack from) the Asuras and Rakṣasas from the south. Therefore they stood up high at the south, vigourously. Indeed vigour is, as it were, lofty (raised up). As he pours (*ghee*) on both sides, therefore, the mind and speech (both) being equal yet are as if different. Of these two pourings (of *ghee*) one is the head of the sacrifice and the other the root.

**4.** What is the root of the sacrifice, that he pours with the dipping spoon; what is the head of the sacrifice, that he pours with the offering spoon. What is the root of the sacrifice, that he pours silently. Indeed the root is, as it were, silent. Verily speech does not 'speak' here. What is the head of the sacrifice, that he pours with (utterance of) chant. Indeed the chant is speech. Verily from the head does this

वसुमतीमग्रे ते छायामुपस्थेषमिति साध्वीमग्रे ते छायामुपस्थेषमित्येवैतदाह विष्णोः स्थानमसीति यज्ञो वै विष्णुर्यज्ञस्य वा एतदन्तिकं तिष्ठति तस्मादाह विष्णोः स्थानमसीतीत इन्द्रो वीर्यमकृणोदित्यतो हीन्द्रो नाष्ट्रा रक्षाꣳस्यपाहन्नूर्ध्वोऽध्वर आस्थादिति यज्ञो वा अध्वर ऊर्ध्वोऽयं यज्ञ आस्थादित्येवैतदाह ॥ ९ ॥

अग्ने वेर्होत्रं वेर्दूत्यमित्युभयꣳ ह वा एतदग्निर्देवानाꣳ होता च दूतश्च[१२] तदुभयं विद्धि यद्देवानामसीत्येवैतदाहावतां त्वा द्यावापृथिवी अव त्वं द्यावापृथिवी इति नात्र तिरोहितमिवास्ति स्विष्टकृद्देवेभ्य इन्द्र आज्येन हविषाभूत्स्वाहेतीन्द्रो यज्ञस्य देवता तस्मादाहेन्द्र आज्येन हविषाभूत्स्वाहेति वाचे वा एतदाघारयतीन्द्रो वागित्यु वा आहुस्तस्मादाहेन्द्र आज्येन हविषाभूत्स्वाहेति सोऽसꣳस्पर्शयन्नत्याक्रामति ॥ १० ॥

तद्ध्रुवायाꣳ समनक्ति शिरो वा एतद्यज्ञस्य यदुत्तर आघार आत्मो[१३] वै ध्रुवात्मन्येवैतद्यज्ञस्य शिरः प्रतिदधाति शिरो वा एतद्यज्ञस्य यदुत्तर आघारः श्रीरु वै शिरः श्रीर्ह वै शिरोऽथ योऽर्धस्य श्रेष्ठो भवत्यसौ तस्यार्धस्य शिर इत्याचक्षते यजमानो वै ध्रुवामनु योऽस्मा अरातीयति स उपभृतꣳ स यद्धोपभृता समञ्ज्याद्यो यजमानायारातीयति तस्मिञ्छ्रियं दध्यात्तद्यजमान एवैतच्छ्रियं दधाति ॥ ११ ॥

स समनक्ति सं ज्योतिषा ज्योतिरिति ज्योतिर्हीतरस्यामाज्यं भवति ज्योतिरितरस्यां मनश्च ह वै वाक्चाहं भद्र ऊदाते[१४] ॥ १२ ॥

तद्धोवाच मनोऽहमेव त्वच्छ्रेयोऽस्मीति होवाच यदहमभिगच्छामि तत्त्वं वदसीति श्रेयसो[१५] वै पापीयान्कृतानुकरोऽनुवर्त्मा भवतीति ॥ १३॥

अथ होवाच वागहमेव त्वच्छ्रेयस्यस्मीति होवाच यत्त्वमभिगच्छसि तदहं

१२. दूतिश्च TE, Ca, P

१३. आत्मो TE gives alternative reading, आत्मा see Notes

१४. उदाते TE, see Notes

१५. श्रेयसे वै H

9. (He recites), "Oh Agni! May I resort to your wealth—abounding shade". By this he verily says (means), "Oh Agni, May I resort to your good (benign) shade!" (He says), "You are the place of Viṣṇu". Indeed the sacrifice is Viṣṇu. Verily does he now remain near the sacrifice. Therefore, he says, "You are the place of Viṣṇu". (He recites), "Here did Indra perform his heroic deed". From here, indeed, Indra drove away the destructive Rakṣasas. (He recites), "The *Adhvara* (sacrifice) has stood upward". Indeed, the *yajña* (worship) is the '*Adhvara*' (sacrifice). He verily says (means) this, "May this sacrifice be upward".

10. (He recites), "Oh Agni! Take up the function of the Hotṛ; take up the function of a messenger". Verily Agni is to the gods, both a Hotṛ and a messenger. He verily says (means) this, "Know both (Hotṛ and messenger) which you are to the gods". (He recites), "May heaven and earth guard you! May you guard the sky and the earth!" It is not as though (the meaning) is concealed here. (It is obvious).

(He recites), "Indra, with the offering of *ghee*, has rendered the offering well (properly) made for the gods; *svāhā*". Indra is the deity of the sacrifice. Therefore he says, "Indra has become (Sviṣṭakṛt), with the offering of *ghee svāhā*". For speech, indeed, does he thus pour (*ghee* into the fire). "Indra is speech", so they say. Therefore does he say "Indra has become Sviṣṭakṛt with the *ghee* offering; *svāhā*". Without making them (the two offering spoons) touch each other, he steps beyond.

11. He smears it (the little *ghee* left in the *juhū*) in the *dhruvā* (offering spoon). What is the second libation (pouring of *ghee*), it is verily the head of the sacrifice. Thus he indeed puts back the head of the sacrifice on (its) body. The second libation is indeed the head of the sacrifice. Verily the head is auspicious (prosperity). Indeed the head is prosperity. Therefore, whoever is the best in a region, they say, "That one is the head of that region". The sacrificer verily (stands) behind the *dhruvā*. He who acts inimically towards him (stands behind) the *upabhṛt*. If he should smear (the remnant of *ghee* in the *juhū*) with the *upabhṛt*, he would be conferring prosperity on him, who is inimical to the sacrificer. (But) thus (by smearing the *dhruvā*), he confers prosperity only on the sacrificer.

12. He smears (reciting), "May light with light well (mix)!" Indeed the *ghee* in one (spoon) is light and light is the *ghee* in the other (spoon). The mind and speech, both said, "I am superior."

13. Then the mind said, "I am verily greater than you". "For, what I understand that you speak. Verily, one who imitates what has been done is inferior to the superior (person) and he becomes a follower".

14. Then speech said, " I am, indeed, superior to you; for what you know that I verily communicate; I make it known". The two, not coming to a conclusion, went

विज्ञपयाम्यहं[१६] प्रज्ञपयामीति तौ हासंपादयन्तौ प्रजापतिं प्रश्न[१७]माजग्मतुः स ह प्रजापतिर्मनस एवाध्युवाच[१८] मन एव त्वच्छ्रेय इति होवाच श्रेयसो वै पापीयान्कृतानुकरोऽनुवर्त्मा भवतीति सा ह परोक्ता वाग्विसिष्मिये तस्या गर्भः पपात ॥ १४ ॥

सा होवाच प्रजापतिमहव्यवाळेवाहं तुभ्यं भूयासमिति यां मा परावोच इति तस्माद्यत्किञ्च प्राजापत्यं क्रियत उपांशु[१९]श्वेव क्रियतेऽहव्यवाळु हि तस्मै वागभवत्तदु हेदं देवा रेतः सिक्तं चर्मणि वा कुम्भ्यां वा बभ्रुस्तद्ध स्म पृच्छन्त्यत्रैव तादित्यत्रैवेति ततोऽत्रिः संबभूव तस्मादपि स्त्रियात्रे[२०]य्यैनस्वीत्याहुरेतस्या हि स योषाया देवताया वाचः संभूत इति ॥ १५ ॥ इति द्वितीयं ब्राह्मणम् ॥

## तृतीयं ब्राह्मणम्

स वै प्रवरायाश्रावयति यज्ञो वा आश्रावणं यज्ञमभिव्याहृत्याथ होतारं प्रवृणा इति स इध्मसंनहनान्यभिपद्याश्रावयति यद्ध वा अनारभ्य यज्ञमध्वर्युराश्रावयेद्वेपनो वा ह स्यादन्यां वार्तिमृच्छेत्तस्मादिध्मसंनहनान्यभिपद्याश्रावयति ॥ १ ॥

तद्धैके स्तीर्णाया वा वेदेर्बर्हिरादायेध्मस्य वा शकलमपच्छिद्य तदभिपद्याश्रावयन्तीदं किञ्चिद्यज्ञस्येतीदं यज्ञमभिपद्याश्रावयाम इति तदु तथा न कुर्यादनवक्लृप्तं वै तद्यत्स्तीर्णाया वा वेदेर्बर्हिरपाददीतेध्मस्य वा शकलमपच्छिन्द्यादेतद्वाव किञ्चिद्यज्ञस्य यैरिध्मः संनद्धो भवति यैरग्निं संमृजन्ति तस्मादिध्मसंनहनान्येवाभिपद्याश्रावयेत ॥ २ ॥

१६. विज्ञापयामि प्रज्ञापयामि M
१७. पृश्निमा TE, Ca, My, see Notes
१८ ध्युवाद M
१९. उपांश्वेवैव क्रियते Ca, My
२०. स्त्रियाजेय्यै V 1, see Notes

१. इति वदन्तस्तदु Ca, see Notes

to Prajāpati with the question. That one, Prajāpati spoke in favour of mind only. He said, "The mind is verily superior to you". "One who imitates is inferior to the superior (person) and becomes a follower". Speech who had been set aside was shocked and her foetus fell out (aborted).

**15.** She verily said to Parjāpati, "May I not be an oblation-bearer for you at all, for you spoke against me". Therefore whatever dedicated to Prajāpati is done, that is performed verily silently (in a low voice); for speech became non-oblation-bearer to him. Then, this seed (foetus) that had been poured out, the gods held in a (piece of) skin or in a small vessel. Then they asked, "Is it here?" (It answered) "Verily here *(atra)*". Therefore it became Atri (from it Atri was born). Verily therefore, they say, "One becomes a sinner (by intercourse) with an *ātreyī* (a woman who has aborted). Indeed from this female, the deity 'speech' he (Atri) originated. (Second Brāhmaṇa Ends)

## BRĀHMAṆA III

**1.** He verily makes his call for choosing (the Hotṛ). Indeed, the sacrifice is a call (he thinks), "Having spoken of the sacrifice, let me choose the Hotṛ". Having taken up the bundles of firewood, he makes the call.

Should the Adhvaryu make the call without having commenced the sacrifice, he would tremble or he may meet with some other affliction. Therefore he makes the call after having taken up the bundles of fuel.

**2.** In that matter, some people make the call after (first) having taken up (a blade of) sacred grass from the altar that has been covered (with holy grass) or after having broken off a piece of firewood and after taking it up, saying, "This is something of the sacrifice, let us make the call after having taken up this sacrifice". One should not do it that way. Improper verily is it that he should take away (a blade of) sacred grass from the altar that has been covered (strewn) (with sacred grass), or that he should break off a piece of the fuel. This is something of the sacrifice, indeed, viz. those things with which the fuel is bound up and those things with which they trim (clean) the fire. Therefore one should call only after having taken up the bundles of fuel.

स वा आश्राव्य य एव देवानाᳲ होता तमग्रे प्रवृणीतेऽग्निमेव तदग्नये च देवेभ्यश्च निह्नुते यदग्निमग्रे प्रवृणीते तदग्नये निह्नुते यद्वेव यो देवानाᳲ होता तमग्रे प्रवृणीते तद्देवेभ्यो निह्नुते ॥ ३ ॥

स वा आश्राव्याहाग्निर्देवो दैव्यो होतेत्येष वै देवो दैव्यो होता यदग्निस्तस्मादाहाग्निर्देवो दैव्यो होतेति देवान्यक्षद्विद्वाᳲश्चिकित्वानित्येष वै देवाननु विद्वान्यदग्निः स एनाननु विद्वाननुष्ठ्या यजत्वित्येवैतदाह मनुष्वद्भरतवदिति मनुर्ह वा अग्रे यज्ञेनेजे तदनुकृतीदमिमाः प्रजाः यजन्ते तस्मादाह मनुष्वदिति भरतवदित्येष हि देवेभ्यो हव्यं भरति तस्माद्वा आहुर्भरतोऽग्निरिति शश्वदु ह वा एष एव प्राणो भूत्वेदमिमाः प्रजा बिभर्ति तस्मादाह भरतवदिति ॥ ४ ॥

अथार्षेयं प्रवृणीत ऋषिभ्यश्चैवैनं तद्देवेभ्यश्च निवेदयत्ययं महावीर्यो यो यज्ञं प्रापदिति परस्तादर्वाक्प्रवृणीते परस्ताद्ध्यर्वाच्यः प्रजाः प्रजायन्ते तद्वेव ज्यायसस्पतये निह्नुत इदᳲ हि पितैवाग्रेऽथ पुत्रोऽथ पौत्रः ॥ ५ ॥

आर्षेयं प्रवृत्याह ब्रह्मण्वदिति ब्रह्म ह्यग्निरा च वक्षद्ब्राह्मणा अस्य यज्ञस्य प्रावितार इत्येते वै ब्राह्मणा यज्ञस्य प्रावितारो येऽनूचाना य एनं तन्वते य एनं जनयन्ति तत्तेभ्यो निह्नुतेऽसौ मानुष इति तदिमं मानुषᳲ होतारं प्रवृणीते स एष एतर्हि होताहोता हैवातः पुरा स एष मानुषो होता प्रवृतो जपति देवता उपधावति यथानुष्ठ्या वषट्कुर्यादनुष्ठ्या हव्यं वहेन्न ह्वलेदेवं देवता उपधावति ॥ ६ ॥

एतत्त्वा सवितर्वृणत इति सविता वै देवानां प्रसविता सवितारमेवैतत्प्रसवायोपधावत्यग्निᳲ होत्रायेति तदग्नये च देवेभ्यश्च निह्नुते यदग्निमग्र आह तदग्नये निह्नुते यद्वेव यो देवानाᳲ होता तमग्र आह तद्देवेभ्यो निह्नुते ॥ ७ ॥

3. Having made the call he, at the outset, chooses Agni himself who is verily the Hotṛ of the gods. Thus he dissimulates (propitiates) for the sake of Agni and for the gods. In that he chooses Agni at the outset, by that he dissimulates for Agni, in that he first chooses him who is the Hotṛ of the gods, thereby he dissimulates for the gods.

4. Having called, he says, "Agni the god is the Hotṛ of the gods". This one viz. Agni is verily a god and he is the Hotṛ of the gods. Therefore he says, "God Agni is the Hotṛ of the gods". He recites, "May he worship the gods, he who is wise, who knows". This one viz. Agni knows the gods. Therefore he (Adhvaryu) verily says (means) this, "May he (Agni) who knows the gods straightaway worship (them)". (He recites), "Like Manu, like, Bharata". Indeed formerly (at first) Manu performed a sacrifice. Immitating it, now these (his) progeny perform sacrifice. Therefore he says "Like Manu". (He says) "Like Bharata". This (Agni) verily conveys the oblation to the gods. Therefore, indeed, they say "Agni is Bharata (the bearer)". This (Agni) himself becoming the vital breath (energy) thus maintains these creatures constantly. Therefore he says, "Like Bharata (bearer)".

5. Then he chooses (Agni) the (ancestral) one belonging to the seers (Ṛṣis). Thus he introduces him (Agni) to the Ṛṣis and the gods. "This one (Agni) who has arrived at the sacrifice is of great strength". He chooses from the remote (farther) (and names) downward. For, the later progenies spring up from the remote (ancestor). Thus, verily he dissimulates (propitiates?) for the sake of the lord of the elders. It is thus, indeed, that at the head (at first) is the father, then the son and then the grandson.

6. Having chosen the ancestral line of Ṛṣis, he says, "Like Brahman (Veda)". Indeed Agni is Brahman. "May he bring (the gods) here. The Brahmins are the guardians of the sacrifice". These Brahmins are verily the protectors of this sacrifice, the Brahmins who teach the Vedas, who perform this (sacrifice), who produce this. Therefore he dissimulates (propitiates) for them saying, "That one is human". Thus he chooses this human Hotṛ. This person, is now indeed the Hotṛ, (but) before this he was verily non-Hotṛ. This human Hotṛ, becoming engaged (in his function) makes the meditative repetition (of chants), approaches the deities. He thus approaches the gods so that he could straightaway (in proper order) pronounce '*Vaṣaṭ*' so that he could straightaway (in proper order) convey the oblation (to the gods). So that he could not deviate.

7. (He now recites) thus, "Oh God Savitṛ! You they choose". Indeed Savitṛ is the impeller (begetter) of the gods. (Savitṛ is the impeller of the faculties). Thus he approaches verily Savitṛ for impulsion. (He recites), "Agni for the fuction of the Hotṛ". Thus he dissimulates for the sake of Agni and the gods. That he mentions Agni first, by that he dissimulates for Agni. That he first mentions him who is the very Hotṛ of the gods, by that he dissimulates for the gods.

सह पित्रा वैश्वानरेणेति संवत्सरो ह वा अस्य पिता वैश्वानरः प्रजापतिस्तदु संवत्सराय प्रजापतये निह्नुतेऽग्ने पूषन्बृहस्पते प्र च वद प्र च यजेति यक्ष्यन्वा इदमनुवक्ष्यन्भवति तदेताभ्यो देवताभ्यो निह्नुते यूयमनुब्रूत यूयं यजतेति वसूनाꣳ रातौ स्याम रुद्राणामुर्व्यायाꣳ[2] स्वादित्या अदितये स्यामानेह स इत्येते वै त्रया देवा यद्वसवो रुद्रा आदित्या एतेषामभिगुप्तौ स्यामेत्येवैतदाह तस्य हि नार्तिरस्ति न ह्वला य एतेषामभिगुप्तौ ॥ ८ ॥

जुष्टामद्य देवेभ्यो वाचमुद्यासमिति जुष्टं देवेभ्योऽनूच्यासमित्येवैतदाह तद्धि समृद्धं यो जुष्टं देवेभ्योऽनुब्रवञ्जुष्टां[3] ब्रह्मभ्य इति जुष्टं ब्राह्मणेभ्योऽनूच्यासमित्येवैतदाह तद्धि समृद्धं यो जुष्टं ब्राह्मणेभ्योऽनुब्रवञ्जुष्टां[4] नराशꣳसायेति प्रजा वै नरस्ताभ्यः सर्वाभ्यः प्रजाभ्य आह तद्धि समृद्धं यत्र यश्च वेद यश्च न साध्वन्ववोचत्साध्वन्ववोचदित्येव वितिष्ठन्ते यदद्य होतृवर्ये जिह्मं चक्षुः परापतात् । अग्निष्टत्पुनराह्रियाज्जातवेदा विचर्षणिरिति यथा यानमूनग्रे होत्राय[5] प्रावृणत ते प्राधन्वन्नेवं मे यत्किञ्चित्प्रवरेणामायि तन्मे पुनराप्यायतामित्येवैतदाह तथा हास्य तत्पुनराप्यायते ॥ ९ ॥

अथाध्वर्युं चाग्नीधं च संमृशति मनो वा अध्वर्युर्वाग्घोता ते एवैतत्संदधाति ते हि सꣳहिते युक्ते देवेभ्यो यज्ञं वहतोऽग्नीधमुपस्पृशत्यनन्तरायाय ॥ १० ॥

तत्र जपति षण्मोर्वीरꣳ ह सस्पान्त्वग्निश्च पृथिवी चापश्च वातश्चाहश्च रात्रिश्चेत्येता वै षळुर्व्य एता मा सर्वस्या आर्तेः सर्वस्या ह्वालाया गोपायन्त्वित्येवैतदाह तस्य हि नार्तिरस्ति न ह्वला यमेता आर्तेर्गोपायन्ति ॥ ११ ॥

२. See Notes

३. ऽनुब्रुव TE

४. ऽनुब्रुव TE

५. अग्रे देवा होत्राय M

8. (He recites) "Along with (you) father Vaiśvānara". His father is Vaiśvānara (of all men), Prajāpati. By this he dissimulates for Prajāpati viz. the year. (He recites), "Oh Agni, the nourisher (Pūṣan), Oh Bṛhaspati! Speak well; worship well". He is going to offer (worship), he thus is going to speak up (the *yājyas* and *anuyājyas*). Therefore he dissimulates for these gods, "You please recite, you offer (sacrifice)". (He recites), "May we be in the (wealth of) grace (good will) of the Vasus; (may we be) in the vastness of the Rudras. May we have auspicious Ādityas for the sake of non-injury for all time (so that there may be no rival) (for the sake of security)!"

These indeed, are the three gods viz. the Vasus, Rudras and Ādityas. He verily thus says (means) this, "May we be under the protection of these (gods)!" For him who is under the protection of these, there is no affliction, no wavering (no destruction).

9. (He recites), "May I today speak what is pleasing to the gods!" By this he verily says (means), "May I recite what is pleasing to the gods". That indeed is (plentiful) prosperous, (for him) who may recite what is pleasing to the gods. (He recites), "What is pleasing to the 'Brahmans". By this he verily says (means) this, "May I speak what is pleasing to the Brahmins (priests),". That is verily prosperous (for him) who may speak what is pleasing to the Brahmins. (He says), "What is pleasing to 'Narāśaṁsa'. Indeed the creatures are '*Naraḥ*'. Thus he speaks for all these creatures. That indeed is prosperous, wherein he who knows and he who does not verily stay. (Saying), "Well has he recited, well has he recited!" (He recites), "What crookedness (defect) may skip the eye in the choice of the Hotṛ, may Agni the knower of all things born, the nimble one, bring back (set right) here". He verily says, (means) this, "Just as those (three Agnis) whom they first chose for the function of the Hotṛ perished, whatever of mine has been so destroyed (injured) by (my) choice may that be made good again for me!" Thus indeed is that made good for him again.

10. He then touches the Adhvaryu and Agnīdh. Indeed, the Adhvaryu is the mind and the Hotṛ is the speech (voice). Thus he joins together these two. For, those two, joined and united, convey the oblation for the gods. He touches the Agnīdh for (securing) absence of impediment.

11. Then he mutters (meditatively repeats), "May the six (vast) regions save me from sin!" These verily are the six regions viz. the fire, the earth, the water, the wind, the day and the night. He verily says (means) this, "May these (six regions) protect me from all affliction, from all deviation (fall)". Certainly there is no affliction, no deviation (fall) for him whom these protect from affliction.

अथ होतृषदनात्तृणं निरस्यति निरस्तः परावसुरिति परावसुर्ह वै नामासुराणाꣳ होता तमेवैतद्धोतृषदनान्निरस्यतीदमहमर्वावसोः सदने सीदामीत्युपविशत्यर्वावसुर्ह वै नाम देवानाꣳ होता तस्यैवैतत्सदने सीदति ॥ १२ ॥

अथ जपति विश्वकर्मꣳस्तनूपा मेऽसि मा मोदोषिष्टं मा मा हिꣳसिष्टमेष वां लोक इत्युदङ्ङ्वैजत्यन्तरा वा इदमाहवनीयं च गार्हपत्यं चास्ते तदेताभ्यां निह्नुते तथा हैनमेतौ नोदोषतो न हिꣳस्तः ॥ १३ ॥

अथ जपति विश्वे देवाः शास्त न मा यथेह होता वृतो मनवे यन्निषद्य । प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो[6] वहानीति यथा येभ्यः पक्वꣳ स्यात्तेषु प्रशासनमिच्छेत्प्र मा शास्त यथा यथा व[7] आहरेयमित्येवमेवैतद्देवेषु प्रशासनमिच्छते प्र मा शास्तेति यथा वोऽनुष्ठ्या वषट्करवाण्यनुष्ठ्या हव्यं वहानि न ह्वलानीति तस्य हि नार्तिरस्ति न ह्वला यो यथानुशासनं करोति ॥ १४ ॥ इति तृतीयं ब्राह्मणम् ॥

### चतुर्थं ब्राह्मणम्

स वा आहाग्निर्होता वेत्वग्नेर्होत्रमित्यग्निरिदꣳहोता वेत्वित्येवैतदाहाग्नेर्होत्रमिति तस्यो हि होत्रं वेतु[1] प्रावित्रमिति यज्ञो वै प्रावित्रं यज्ञं वेत्त्वित्येवैतदाह[2] साधु ते यजमान देवतेति यदस्याग्निꣳहोतारं प्रवृणीते तदेतदाह साधु ते यजमान देवता यस्य तेऽग्निर्होतेति ॥ १ ॥

घृतवतीमध्वर्यो स्रुचमास्यस्व देवयुवं विश्ववारामिति तदध्वर्युं प्रसौति स एकामिवैवाह यजमानो वै जुहूमनु योऽस्मा अरातीयति स उपभृतꣳ स यद्ध द्वे इव

६. हव्यमा हो व P1
७. वा TE, P1, P2

१. वेत्तु TE, Mv
२. वेत्त्वित्येव TE, My

**12**. Then he throws away a (blade of) grass from the seat of Hotṛ, (saying), "Thrown away is Parāvasu (one because of whom wealth goes away)!" Indeed, the Hotṛ of the Asuras was known as Parāvasu. Him verily does he (the Hotṛ) thus cast away from the seat of the Hotṛ reciting, I (thus) sit here on the seat of Arvāvasu (one towards whom wealth comes)", he sits down. Indeed, the Hotṛ of the gods was known as 'Arvāvasu'. On this very seat does he (this Hotṛ) sit down thus.

**13**. Then he mutters, "Oh Viśvakarman! (maker of all things), you are protector of my body. You two (the two fires *Āhavanīya* and *Gārhapatya*), please, do not scorch me, do not hurt me. This is your world". (Having muttered this) he moves a little northward. Thus he remains (seated) in between the *Āhavanīya* and the *Gārhapatya*. Thus he dissimulates (propitiates) for these two. Thereby these two do not scorch him, they do not hurt him.

**14**. Then he mutters, "Oh All-gods! Please command me (as to) how and what, I, having been chosen Hotṛ and having seated myself here, should think. Please tell (me) my share (of sacrificial duties), how and by what path I shall convey your oblation". This is just like this, as one would wish for instruction from them for whom (the food) has been cooked (asking), "Please instruct me in what manner and what manner I should bring (it) to you". Thus verily he wishes for instruction in the matter of the gods (asking), "Please instruct me how I shall properly (straightaway) pronounce '*Vaṣaṭ*' for you and convey the oblation straightaway (in proper order) (to you) and I may not waver". There is certainly no affliction, no deviation (fall) for him who acts according to instructions. (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

**1**. He verily says, "May Agni, the Hotṛ, accept (come to) Agni's function of the Hotṛ !" He verily says (means) this, "May Agni, the Hotṛ accept this". (He says), "Agni's function as Hotṛ". For, his (Agni's) is the function of the Hotṛ. (He says), "May he accept 'high protectorship'!" Indeed the sacrificer is the means of protection (by granting desires). He verily says (means), "May (Agni) accept the sacrifice!" (He recites), "Oh sacrificer! The deity (is) favourable to you". As he chooses Agni as the Hotṛ of this (sacrificer), therefore he says thus, "Oh sacrificer! the deity is favourable to you whose Hotṛ is Agni".

**2**. (He says), "Oh *Adhvaryu*! Take up in hand the spoon that contains *ghee*, that is devoted to the gods and that encompasses (protects) the universe". Thus he urges the Adhvaryu. He speaks as if one spoon only. Verily this sacrificer (stands) behind the *juhū*. He who is inimical towards him (stands) behind the *upabhṛt*. If he should speak of two (spoons), he would be making the hateful enemy (of the sacrificer) march against the sacrificer. The eater (stands) verily behind the *juhū*.

ब्रूयाद्यजमानाय ह द्विषन्तं भ्रातृव्यं प्रत्युद्यामिनं कुर्यादत्ता[३] वै जुहूमन्वाद्य उपभृतमत्र आद्यं तस्मादेकामिवैवाह देवयुवं विश्ववारामित्युपस्तौत्येवैनामेतन्महयत्येवेळामहै देवान् ईळेन्यान्नमस्याम नमस्यान्यजाम यज्ञियानितीळामहै तान्देवान्य ईळेन्यान्नमस्याम नमस्यान्यजाम यज्ञियानित्येवैतदाह मनुष्या वा ईळेन्याः पितरो नमस्या देवा यज्ञिया यावत्यो वै प्रजा यज्ञेऽनन्वाभक्ताः पराभूता वै ता मनुष्याननु पशवो देवाननु वयाꣳस्योषधयो वनस्पतयो यदिदं किञ्चान्यदेवम्विमाः प्रजा यज्ञ आभजति या इमा अपराभूताः ॥ २ ॥

ता वा एता नव व्याहृतयो नव वै पुरुषे प्राणास्तानेवास्मिन्नव प्राणान् क्लृप्तान्दधाति यज्ञ उ ह वै देवेभ्योऽपचक्राम तं देवा उ[४]पमन्त्रयां चक्रिर आ नः शृणूप आवर्तस्वेति सोऽस्तु तथेत्युपाववर्त[५] तेनोपावृत्तेनेजिरे स यदध्वर्युराश्रावयति यज्ञमेवैतदुपमन्त्रयत आ नः शृणूप न आवर्तस्वेत्यथ यदग्नीत्प्रत्याश्रावयति यज्ञ एवैतदुपावर्ततेऽस्तु तथेति तेनोपावृत्तेन यजते तेनैतद्यज्ञेन रेतसा भूतेनर्त्विजः संप्रदायं चरन्ति यथा पूर्णपात्रेण संप्रदायं चरेयुरेवं यजमानेन परोक्षं यजमानो ह्येव यज्ञ एष ह्येनं तनुत एष ह्येनं जनयते वाचा वा इदꣳसंप्रदायं चरन्ति वाग्वै रेतो वाग्वै यज्ञः ॥ ३ ॥

सोऽध्वर्युरनुब्रूहीत्युक्त्वा नापव्याहरेन्नो एव होता पुरा वषट्कारात्सोऽध्वर्युराश्रावयति तदग्नीधं यज्ञ उपावर्तते सोऽग्नीन्नापव्याहरेत्पुरा प्रत्याश्रावणात्तत्प्रत्याश्रावित एवाध्वर्युं यज्ञ उपावर्तते सोऽध्वर्युर्नापव्याहरेत्पुरा ततो यदु च ब्रूयाद्यजेति तं यजेत्येव होत्रे प्रयच्छति स होता नापव्याहरेत्पुरा वषट्कारात्तꣳ होता वषट्कारेणैवाग्नौ योनौ रेतोभूतꣳ सिञ्चत्यग्निर्वै यज्ञस्य योनिः स ततः प्रजायत इति नु दर्शपूर्णमासयोः ॥४॥

३. कुर्यादत्तैव जुहू as alternate reading in TE

४. उपामन्त्र K

५. उपावर्तति V 1, M, P1, P2, see Notes

The eaten (stands) behind the *upabhṛt*. The thing to be eaten is for the sake of the eater. Therefore he speaks of one spoon only, as it were. (He recites), "That is devoted to the gods and that encompasses (protects) the universe". Thus he verily adores this (spoon) and glorifies (it). (He recites), "Let us adore gods who are adorable; let us make obeisance to those that are worthy of worship". He verily says (means) this, "May we adore those gods who are adorable; let us pay obeisance to them who are worthy of obeisance; let us worship them who are worthy of worship". Indeed they are praiseworthy. The manes are fit to be offered obeisance. The gods are worthy of worship (sacrifice). As many creatures as are not given a share in the sacrifice, they are kept away (foiled) indeed. Behind the men are the beasts, behind the gods (are) the birds, the plants and the trees and whatever else there is. Thus he makes these creatures share in the sacrifice; these creatures which are (thus) not kept away.

3. These indeed are the nine 'utterances'. For nine are the vital energies (faculties) in the person (man). Those very nine vital energies he puts into this (sacrificer) in proper order. The sacrifice went away, indeed, from the gods. The gods appealed to (invited) it, "Pay heed to us, return to us". Saying "so be it", it returned. They performed the sacrifice with it (the sacrifice) that had returned. When the Adhvaryu makes the call, by this he verily invites the sacrifice, "Pay heed to us, return to us". When the Agnīdh makes the return call (responds), it is verily that the sacrifice now returns, saying "So be it". He performs the sacrifice with it that has returned. The sacrificial priests proceed (according to tradition), with the sacrifice that has become a seed, handing it over (one to the other) unperceptibly with the sacrifice, just as they would proceed with a full vessel (vessel full of water or auspicious materials) handing it along. Verily, the sacrificer himself is the sacrifice. He indeed performs this; generates this; they proceed handing it down, indeed, by means of speech thus. Verily speech is the seed; speech is the sacrifice.

4. Having said, "Recite" (to the Hotṛ). The Adhvaryu should not utter anything improper. The Hotṛ should not at all (say anything improper) before *'Vaṣaṭ'* is pronounced. The Adhvaryu makes his call. Thereby the sacrifice comes back to the Agnīdh. The Agnīdh should not utter anything improper before making the responding call. Thus, only when the response is made, does the sacrifice come back to the Adhvaryu. The Adhvaryu should say *"yaja"* (recite the offering prayer); before that he should not utter anything improper. He verily hands it (the sacrifice) over to the Hotṛ saying, *"Yaja"*. The Hotṛ should utter nothing improper before *'vaṣaṭ'* is pronounced. Verily by means of the utterance of *'Vaṣaṭ'*, the Hotṛ pours that (sacrifice) that has become the seed into the fire, the source (genitals). Indeed Agni is the source of the sacrifice. It (the sacrifice) is born out of it. So is it at the new moon and full moon sacrifices.

अथ सौम्ये ऽध्वरेऽध्वर्युर्ग्रहं गृहीत्वा नापव्याहरेत्पुरा ततो यदु च ब्रूयादुपावर्तध्वमिति तमुपावर्तध्वमित्येवोद्गातृभ्यः प्रयच्छति त उद्गातारो नापव्याहरेयुः पुरा ततो यदु च ब्रूयुरेषोत्तमेति तमेषोत्तमेत्येव होत्रे प्रयच्छन्ति[६] स होता नापव्याहरेत्पुरा वषट्कारात्तꣳ होता वषट्कारेणैवाग्नौ योनौ रेतोभूतꣳ सिञ्चत्यग्निर्वै यज्ञस्य योनिः स ततः प्रजायते ॥ ५ ॥

स यद्ध सोऽपव्याहरेद्यं यज्ञ उपावर्तते[७] यथा पूर्णपात्रं परासिञ्चेदेवꣳह यजमानं परासिञ्चेत्स यत्रैवꣳ संविदाना ऋत्विजश्चरन्ति सर्वꣳहैव तत्र कल्पते न मुह्यति ॥ ६॥

ता वा एताः पञ्च व्याहृतय ओश्रावयास्तु श्रौषड्यज ये यजामहे वौषळिति पाङ्क्तो वै यज्ञः पाङ्क्ताः पशवः पञ्चर्तवः संवत्सरस्यैषो एका यज्ञस्य मात्रैषा संपत्तासां पञ्चानां व्याहृतीनाꣳ सप्तदशाक्षराणि सप्तदशो वै प्रजापतिः प्रजापतिर्वै यज्ञ एषो एका यज्ञस्य मात्रैषा संपत् ॥ ७ ॥

ओश्रावयेति ह वै देवाः पुरोवातमसृजन्तास्तु श्रौषळित्[८]यभ्राणि समप्लावयन्यजेति विद्युतं ये यजामह इति स्तनयित्नुं वषट्कारेणैव प्रावर्षयन्त्स यत्र वृष्टिकाम इष्ट्या यजेत पुरोवातं च विद्युतं च मनसा ध्यायेत्यध्वर्युं ब्रूयादभ्राणि मनसा ध्यायेत्यग्नीधꣳ स्तनयित्नुं च वृष्टिं चेति होतारꣳ स यत्रैवꣳ संविदाना वृष्टिकामस्येष्ट्या चरन्ति वर्षति हैव[९] तत्र ॥ ८ ॥

ओश्रावयेति ह वै देवा विराजमुपाजुहुवुरस्तु श्रौषळिति वत्समुपा[१०]वार्जन्यजेत्युदनयन्ये यजामह इत्युपासीदन्वषट्कारेणैवादुहतेयं वै विराळस्या वा एते दोहास्सर्वान्ह वा अस्मा इयं कामान्दुग्धे य एवमेतद्वेद ॥ ९॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति हविर्यज्ञकण्डे चतुर्थोऽध्यायः ॥

६. प्रयच्छति TE, P1, P2, H
७. उपावर्तेत TE, उपावर्तत B
८. श्रौषळ्वित्यभ्राणि B
९. वर्षति ह वै K
१०. See Notes

5. Now, at the *Soma* sacrifice, after having taken up the Soma (the *soma* jar), the Adhvaryu should not utter anything improper, before he should say, "Please return" (come near). He hands it (the sacrifice) over to the Udgātṛ (chanters of *sāman* songs); indeed, saying "Come back" (come near). Those Udgātṛs should not utter anything improper before they should say, "This is the last one". They hand it over to the Hotṛ saying verily "This is the last one". That Hotṛ should not utter anything improper before the pronouncement of *Vaṣaṭ*. The Hotṛ pours that (sacrifice) that has become the seed into Agni, the source, only with the utterance of *Vaṣaṭ*. Indeed Agni is the source of the sacrifice. It (the sacrifice) originates from it.

6. He whom the sacrifice may come to and who might utter verily anything improper will pour away (waste) the sacrificer just as he might pour away (wastefully) the vessel full of water. Where the sacrificial priests proceed knowing well thus, there everything verily shapes well and no confusion arises.

7. These are those five (sacrificial) utterances, "O(m)! Call (the deity) (make the deity hear)!" "May it be! *śrauṣat* (may he hear)!" "(Pronounce the offering prayer) worship!" "We are those who (utter the offering prayers) worship". "*Vauṣaṭ*" (may he bear the sacrifice to the gods). The sacrifice is verily fivefold. Five fold are the (sacrificial) animals. The seasons of the year are five. This one is indeed the extent of the sacrifice. This is consummation (fulfilment). Prajāpati is the seventeenfold (seventeenth). Verily the sacrifice is Prajāpati. This is one measure, indeed, of the sacrifice. This is the achievement (consummation).

8. (Uttering) "O Śrāvaya!" The gods verily created (sent forth) the eastern wind. (Uttering) "*astu śrauṣaṭ*" they made the clouds float together. (Uttering) "*Yaja*" (they made) the lightening (flash). (Uttering) "*ye yajāmahe*" (they sent forth) the thunder. They made it rain with verily the utterance of *Vaṣaṭ*. When he (the sacrificer) may perform a sacrifice with a wish-yielding ritual, being desirous of rain, he should say to the Adhvaryu "Meditate, with your mind, on the eastern wind and the lightening", (and say) to the Agnīdh "Meditate on the clouds with your mind", (and say) to the Hotṛ "(Meditate in your mind on) the thunder and the rain". Where (when) they (the sacrificial priests) knowing thus well, perform for the sake of the one (sacrificer) who is desirous of rain, verily it rains there indeed.

9. The gods called near the '*Virāṭ*' (much shining one, the cow), by uttering "O Śrāvaya!" (uttering) "*astu śrauṣat*" they left the calf near (the cow). (Uttering) "*yaja*" they lifted it up (to the udder). (Uttering) "*ye yajāmahe*" they sat near (the cow). Verily with the utterance of '*Vaṣaṭ*' they milked. This (earth) is indeed '*Virāṭ*'. 'These milkings' (these things that have been extracted as by milking) are indeed of this (earth). He who knows this (to be) thus, for him this earth verily produces (fulfills) all wishes. (Fourth Brāhmaṇa Ends)

**(Fourth Chapter Ends)**

## पञ्चमोऽध्यायः

### प्रथमं ब्राह्मणम्

ऋतवो ह वै प्रयाजास्तस्मात्पञ्च भवन्ति पञ्च ह्यृतवः ॥ १ ॥

अथ देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त त एतस्मिन्नेव यज्ञे प्रजापतौ पितर्यस्पर्धन्त संवत्सरेऽस्माकमयꣳस्यादस्माकमयꣳस्यादिति ततो देवा अर्चन्तः श्राम्यन्त एतान्प्रयाजान्ददृशुस्तैरयजन्त तैरिष्ट्वर्तून्त्संवत्सरं प्राजयन्नृतुभ्यः संवत्सरात्सपत्नानन्तरायꣳस्तस्मात्प्रजया नाम प्रजया ह वै नामैतद्यत्प्रयाजा इत्याहुस्तथो वा एष एतैर्ऋतून्त्संवत्सरं प्रजयत्यृतुभ्यः[१] संवत्सरात्सपत्नानन्तरेति तस्माद्वाव प्रयाजैर्यजते॥२॥

त आज्यहविषो भवन्त्येतद्वै स्वं पयः संवत्सरस्य यदाज्यꣳ स्वेनैवैनमेतत्पयसा देवाः स्व्यकुर्वत स्वेनो[२] एवैनमेष एतत्पयसा स्वीकुरुते वज्र उ[३] वा आज्यमेतेन वै वज्रेणाज्येन देवा ऋतून्त्संवत्सरं प्राजयन्नृतुभ्यः संवत्सरान्त्सपत्नानन्तरायꣳस्तथो वा एष एतेन वज्रेणाज्येनर्तून्त्संवत्सरं प्रजयत्यृतुभ्यः[४] संवत्सरात्सपत्नानन्तरेति तस्मादाज्यहविषो भवन्ति ॥ ३ ॥

स यत्रैव तिष्ठन्प्रयाजेभ्य आश्रावयेत्तत एव नापक्रामेदभितरामिद्वै क्रामेदभितरामभितरामाहुतीर्जुहुयात्संग्रामो वा एष संनिधीयते यः प्रयाजैर्यजते यतर उ वै संयत्तयोः पराजयतेऽप[५] वै संक्रामत्यभि[६]तरां वै क्रामति जयꣳस्तस्मादभितरामभितरां क्रामेदभितरामभितरामाहुतीर्जुहुयात् ॥ ४ ॥

१. प्रजयन्नृतुभ्य B

२. तेनो V 1

३. उ missing in M

४. प्रजनयत्यृतुभ्यः M, प्रजयन्नृतुभ्यः P1,P2,H

५. पराजयतेऽवै P1, पराजयतेऽथ वै P2, H

६. स क्रामत्यभितरां Ca, Ne

## Chapter Five

### BRĀHMAṆA I

1. The fore-offerings are indeed the seasons. Therefore they are five, for the seasons are verily five.

2. Then, the gods and the Asuras, both of them offsprings of Prajāpati, contended, indeed, in the matter of this very sacrifice viz. Prajāpati their father (who is himself) the year, (saying), "This (sacrifice) should be ours, this should be ours". Then the gods who were worshipping and toiling found these fore-offerings. They sacrificed with them. Having performed the sacrifice with them, they won the seasons, the year. They deprived their rivals of the seasons (and) of the year. Therefore they (those offerings) came to be known as *'Prayājāḥ'* (great victories). It is indeed *'Prayājāḥ'* that they called *'Prayājāḥ'* (fore-offerings). Thereby indeed this (sacrificer) wins the seasons and the year with them. He deprives his rivals of the seasons (and) of the year. Therefore (is it that) he sacrifices verily with the fore-offerings.

3. They (the fore-offerings) have *ghee* as the oblation. This thing viz. *ghee* is really the essence of the year itself. The gods made their own this (year) thus by means of its own essence. This (sacrificer) (too) thus with its own essence. The *ghee* is verily the thunderbolt. Certainly with this thunderbolt viz. *ghee* the gods won the seasons, (won) the year. They kept away their rivals from the seasons, (and) from the year. In the same manner does this (sacrificer) win the seasons, (the year, by this thunderbolt viz. *ghee.* He deprives his rivals of the seasons, (and) of the year. Therefore they (the *Prayājās)* have *ghee* as the oblation.

4. He (the Adhvaryu) must not move away from that place standing where he may be making the call for the fore-offerings. He should verily move forward (towards the fire). The fact that one performs the sacrifice with fore-offerings, indeed is (that it means) that this is a battle that is brought about nearby. Of the two who are engaged in the fight, he who loses verily moves away; the conquering one moves forward indeed. Therefore he (the Adhvaryu) should move forward and (further) forward and should pour the offerings more and more forward and forward (in the fire).

तदु नाद्रियेत यत्रैव तिष्ठन्प्रयाजेभ्य आश्रावयेत्तत एव नापक्रामेद्यत्रो एव समिद्धतमं मन्येत तदाहुतीर्जुहुयात्समिद्धहोम उ ह्येव समृद्ध आहुतीनाम् ॥ ५ ॥

स वा आश्राव्याह समिधो यजेति वसन्तो वै समिद्वसन्तमेवैतत्समिन्धे स वसन्तः समिद्धोऽन्यानृतून्त्समिन्द्ध ऋतवः समिद्धाः प्रजाश्च प्रजनयन्त्योषधीश्च पचन्ति तद्वैवर्तून्निराहाथ यज यजेत्येवोत्तरानाहाजामितायै जामि हि कुर्याद्यत्तनूनपातं यजेळो यजेति ब्रूयात्तस्माद्यज यजेत्येवोत्तरानाह ॥ ६ ॥

स वा आश्राव्याह समिधो यजेति वसन्तो वै समिद्वसन्तमेवैतद्देवा अवृञ्जत वसन्तात्सपत्नानन्तरायन्वसन्तमु वा एष एतद्वृङ्क्ते वसन्तात्सपत्नानन्तरेति तस्मात्समिधो यजति ॥ ७ ॥

अथ तनूनपातं यजति ग्रीष्मो वै तनूनपाद्ग्रीष्मो ह्यासां प्रजानां तनूस्तपति ग्रीष्ममेवैतद्देवा अवृञ्जत ग्रीष्मात्सपत्नानन्तरायन्ग्रीष्ममु वा एष एतद्वृङ्क्ते ग्रीष्मात्सपत्नानन्तरेति तस्मात्तनूनपातं यजति ॥ ८ ॥

अथेळो यजति वर्षा वा इळ इति हि वर्षा इळो रूपमिदं यद्ग्रीष्महेमन्ताभ्यां क्षुद्रꣳ सरीसृपं नित्यक्तं भवति तद्वर्षास्वीळितमिवान्नमिच्छमानं चरति तस्माद्वर्षा इळोरूपं वर्षा एवैतद्देवा अवृञ्जत वर्षाभ्यः सपत्नानन्तरायन्वर्षा उ वा एष एतद्वृङ्क्ते वर्षाभ्यः सपत्नानन्तरेति तस्मादिळो यजति ॥ ९ ॥

अथ बर्हिर्यजति शरद्वै बर्हिरिति हि शरद्वर्हिरिदं यद्ग्रीष्महेमन्ताभ्यामोषधयो नित्यक्ता भवन्ति ता वर्षाभिर्वर्धन्ते ताः शरदि बर्हिषो रूपं प्रस्तीर्णाः शेरते

5. One need not favour that (instruction). He should not indeed move away from that place standing where he is to make the call for the fore-offerings. He should pour the offerings only there (in the fire) where he considers it is most kindled (blazing). For the offering of the oblations, in the well-kindled (fire), is rich.

6. Having made the call, he says (to the Hotṛ), "Worship (recite the offering prayers for) the *samidh* (kindling stick)". Indeed the spring (season) is the kindling stick. Thus he verily kindles the spring. That spring that has been kindled, kindles the other seasons. The seasons, having been kindled, produce the creatures and make the plants ripe. Thus he indeed pronounces (by implication) the seasons. For the sake of non-repetition, he then says (about) the subsequent (offerings), only, "Worship (pronounce the offering prayers)", "Worship!" If he would say, "*Yaja*" (pronounce the offering prayers) for *tanūnapāt*, pronounce the offering prayers for the '*iḍs*', he would indeed be committing (the fault of) repetition. Therefore he says for the subsequent (offerings), only, "*Yaja* (worship), *Yaja*".

7. Having made the call, he says, "Pronounce the offering prayers for *samidhs* (the kindling sticks)". Indeed the spring (season) is the kindling stick. Verily the gods thus kept the spring and kept their rivals away from the spring. This one (sacrificer) thus keeps the spring and keeps his rivals away from (deprived of) the spring. Therefore he worships (pronounces the offering prayer for) the kindling sticks.

8. Then he worships (pronounces the offering prayers for) *tanūnapāt*. Summer is verily *tanūnapāt*. Verily summer scorches the bodies of these creatures. Thus the gods indeed kept the summer and kept their rivals away from summer. Thus this one (the sacrificer) keeps the summer and keeps his rivals away from summer. Therefore does he worship (pronounce the offering prayer for) *tanūnapāt*.

9. Then he worships '*iḍs*' (praises). The rainy season indeed is the '*iḍs*'. The rainy season is of the form of '*iḍ*' for this reason that the low (vile) crawling creature which is left off (to suffer) by summer and snowy season, that moves about in the rainy season, as if prompted, wishing for food. Hence is the rainy season the form of '*iḍ*' (praise, prompting). Thus the gods kept the rainy season itself and kept their rivals away from the rainy season. Thus does this one (sacrificer) keep the rainy season and keep away his rivals from the rainy season. Therefore he worships (pronounces the offering prayer for) '*iḍs*'.

10. Then he worships the *barhis* (the sacred grass spread over the altar). Verily autumn is the (spread) holy grass. Autumn is the *barhis* for this reason that the plants are left off (uncared for) by summer and the snowy season and they grow up in the rainy season. They are of the form of *barhis* in autumn and they lie about spread. Therefore autumn is *barhis*. The gods thus kept the very autumn and kept

तस्माच्छरद्वर्हिः शरदमेवैतद्देवा अवृञ्जत शरदः सपत्नानन्तरायञ्छरदमु वा एष एतद्वृङ्क्ते शरदः सपत्नानन्तरेति तस्माद्बर्हिर्यजति ॥ १० ॥

अथ स्वाहा स्वाहेति यजत्यन्तो वै यज्ञस्य स्वाहाकारोऽन्तो हेमन्त ऋतूनां वसन्ताद्धि पराध्योऽन्तेनैवैतद्देवा अन्तमवृञ्जतान्तेनान्तात्सपत्नानन्तरायन्नन्तेनो वा एष एतदन्तं वृङ्क्तेऽन्तेनान्तात्सपत्नानन्तरेति तस्मात्स्वाहा स्वाहेति यजति ॥ ११ ॥

स वै वसन्त एव हेमन्तात्पुनरसुस्ततो हि भवति ततो हि प्रतिधीयते पुनर्ह वा अस्मिँल्लोक आजायते पुनरस्मिँल्लोके भवति य एवमेतद्वेद ॥ १२ ॥

स वै वेतु व्यन्त्विति[७] यजत्यजामितायै जामि हि कुर्याद्यद्व्यन्तु व्यन्त्विति वा यजेद्वेतु वेत्त्विति वा व्यन्त्विति योषा वेत्त्विति वृषा ॥ १३ ॥

स वै चतुर्थ एव प्रयाजे समानयते बर्हिष्ष्वेव प्रजा वै बर्ही रेत आज्यं प्रजास्वेवैतद्रेतः सिञ्चति तेन रेतसेदमिमाः प्रजाः पुनरभ्याकारं प्रजायन्ते ॥ १४ ॥

अथ यद्वेव चतुर्थे प्रयाजे समानयते सङ्ग्रामो वा एष सन्निधीयते यः प्रयाजैर्यजते यतरमु वै संयत्तयोर्मित्रमागच्छति स जयति तदेतदुपभृतो जुहूं[८] मित्रमागच्छति तेन प्रजयति ॥ १५ ॥

अथ यद्वेव चतुर्थे प्रयाजे समानयते यजमानो वै जुहूमनु योऽस्मा अरातीयति स उपभृतं यजमानायैवैतद्द्विषन्तं भ्रातृव्यं बलिꣳ हारयत्यत्ता वै जुहूमन्वाद्य उपभृतमत्र आद्यꣳ सोऽनवमर्शꣳ समानयते यद्धावमृशेद्यजमानꣳ ह द्विषता भ्रातृव्येणावमृशेदत्तारमाद्येनावमृशेदुपरिष्टाज्जुहूमध्यूहति यजमानमेवैतद्द्विषति[९] भ्रातृव्येऽध्यूहत्यत्तारमाद्येऽध्यूहति ॥ १६ ॥

देवा उ ह वै यज्ञं तन्वाना असुररक्षसानामासङ्गाद्बिभयां चक्रुस्ते होचुरसुररक्षसानामासङ्गाद्बिभ्यतो हन्तेमां यज्ञस्य विजितिमन्विति सर्वं यज्ञꣳ सꣳस्थापयामेति

७. See Notes on I.2.3.15

८. जुहूर्मित्र M

९. See Notes

away their rivals from autumn. Thus does this one (sacrificer) keep the autumn and keep his rivals away from autumn. Therefore he worships *barhis*.

**11.** Then he worships (pronounces the offering prayers) (uttering) *"Svāhā!" "Svāhā!"* Indeed the utterance of *Svāhā* is the conclusion of the sacrifice. Of the seasons the snowy season is the end. It is verily at the other (remote) end from spring. Thus the gods kept (reached) the end (of the year/seasons) by means of the very conclusion of the sacrifice. By the end (of the sacrifice) they (the gods) kept their rivals away from the end (of the seasons/year). Verily does this one (sacrificer) keep the end (of the seasons) by means of the end (of the sacrifice) thus and by the end keeps away his rivals from the end. Therefore he worships (with the offering prayer) *'Svāhā!' 'Svāhā!'*

**12.** That very spring regains its life from the snowy season (winter). For it (spring) arises out of it. From that is it fixed (set up). He who knows thus, indeed is born again in this world and remains in this world again.

**13.** He worships (uttering), "May (he) (it) accept!" "May (they) accept!" for the sake of non-repetition. For he would be committing repetition (impropriety) should he worship (saying), "May (they) accept! May (they) accept!" or "May (he) (it) accept! May (he) (it) accept!" (By) "May they accept!" the females (are indicated) and (by) "May (he or it) accept!" the male (is indicated).

**14.** He verily pours (*ghee*) together (in the *juhū*) in the fourth fore-offering in (for) the *barhis*. Indeed the *barhis* is the progeny, the *ghee* is the seed. Thus he pours the seed into the (creatures) progenies themselves. With that seed, these offering (creatures) are thus born again with form.

**15.** Then, that he pours (*ghee*) together (into the *juhū*) (means) that (when) one performs the fore-offerings, a battle indeed is brought about. Of the two who fight, he to whom a friend comes wins. Thus, here, a friend comes to the *juhū* from the *upabhṛt*.

**16.** Now, (the reason) why he pours together in the fourth fore-offering (is that) the sacrificer verily (stands) behind the *juhū* and he who is inimical towards him (stands) behind the *upabhṛt*. Thus he verily makes the hateful enemy to bring tribute to the sacrificer. Indeed, the consumer (stands) behind *juhū* and the one to be consumed (stands behind) the *upabhṛt*. He pours (the *ghee*) together (into the *juhū*) without (the two spoons) touching (each other). Should he touch (one spoon with the other), he would be touching (hurting) the sacrificer by the hateful enemy; he would be touching (hurting) the eater by the thing to be eaten. He holds the *juhū* over (the *upabhṛt*). He thus indeed keeps the sacrificer above his hateful enemy and keeps the consumer above the thing to be consumed.

**17.** Performing the sacrifice, the gods were afraid of contact with (attack by) the Asuras and Rakṣasas. Afraid of contact with the Asuras and Rakṣasas, they said, "Ah! If the Asuras and Rakṣasas contact (attack) us, then, after this conquest of the

तथा यदि नोऽसुररक्षसान्यासजेयुरिति सꣳस्थित एव नो यज्ञः स्यादिति तमेतस्मिन्ने-वोत्तमे प्रयाजे स्वाहाकारेण सर्वं यज्ञꣳ समस्थापयन् ॥ १७ ॥

स्वाहाग्निमिति तदाग्नेयमाज्यभागꣳ स्वाहा सोममिति तत्सौम्यमाज्यभागꣳ स्वाहा ग्निमिति तदाग्नेयं पुरोळाशं योऽयमुभयत्राच्युतोऽथ यथादेवतꣳस्वाहा देवा आज्यपा इति तत्प्रयाजानुयाजानाह प्रयाजानुयाजा हि देवा आज्यपा जुषाणा अग्न आज्यस्य व्यन्त्विति तत्स्विष्टकृतꣳ समस्थापयन्नग्निर्हि स्विष्टकृत्तद्यज्ञस्यैवैतद्विजितिमनु देवाः सर्वं यज्ञꣳ समस्थापयꣳस्तदिदमप्येतर्हि तथैव[10] क्रियते तस्मादुत्तमे प्रयाजे यावन्ति हवीꣳषि भवन्ति स्वाहा स्वाहेत्येव तानि यजति यज्ञस्यैवैतद्विजितिमनु सर्वं यज्ञꣳ सꣳस्थापयति तस्माद्यद्यप्यस्यात ऊर्ध्वं विलोमेव यज्ञे स्यान्न हैवास्य तदाग इव स्यात्सꣳस्थितो मे यज्ञ इति हैव विद्यात्स हैष यज्ञो यातयामास यथा हुतं वषट्कृतꣳ स्वाहाकृतꣳ स्यादेवम् ॥ १८ ॥

ते ह देवा ऊचुर्हन्तेमं यज्ञं पुनराप्याययामेति तेनायातयाम्ना प्रचरामेति स यदेव जुह्वामाज्यं परिशिष्टमासीद्येन यज्ञꣳ समस्थापयꣳस्तेन यथापूर्वꣳ हवीꣳष्यभ्याघार-यन्नयातयामो वा आज्यं तदेतं यज्ञं पुनराप्याययन्नयातयामानमकुर्वꣳस्तस्मादुत्तमं प्रयाजमिष्ट्वा यथापूर्वꣳ हवीꣳष्यभिघारयति यज्ञमेवैतत्पुनराप्याययत्ययातयामानं करोति तस्माद्यस्यै कस्यै च देवताया अवद्यति पुनरेव प्रत्यनक्त्यवदानꣳ स्विष्टकृत एवैतत्पुनराप्याययत्ययातयाम[11] करोति तस्माद्यदा स्विष्टकृतेऽवद्यति न ततः प्रत्यनक्त्यवदानं न हि ततः काञ्चनाग्रावाहुतिꣳ होष्यन्भवति ॥ १९ ॥ इति प्रथमं ब्राह्मणम् ॥

१०. तथैवं B,P1
११. See Notes

sacrifice, let us establish (complete) the entire sacrifice". "Our sacrifice would have been (then) verily established (completed)". They established (completed) the whole sacrifice with the utterance of *'Svāhā'* in this very final fore-offering.

**18**. With "*Svāhā!* Agni" (they established) the *ghee* portion belonging to Agni; with "*Svāhā*! Soma" (they established) the *ghee*-portion belonging to Soma; with "*Svāhā!* Agni" (they established) the *puroḍāśa* (cake offering) belonging to Agni, which (offering) does not slip away (which is indispensable) in both (the full moon and new moon sacrifices). Then according to each deity, (they said *Svāhā!*) "*Svāhā*! the final fore-offerings and after-offerings are the *ghee*-consuming gods. They established the *Sviṣṭakṛt* (Agni who renders all the offerings well offered (flawless) (by chanting), "May they (the gods, consumers of *ghee*), being pleased, accept the *ghee*, "Oh! Agni". For, Agni is Sviṣṭakṛt. Thus following this winning of the sacrifice, the gods established (completed) the entire sacrifice. This is verily done so (even) now. Therefore, as many oblations there are in the final fore-offering, he offers them (each) chanting only "*Svāhā*!" "*Svāhā*!" Thus following the winning of the sacrifice, he establishes (completes) the entire sacrifice. Therefore, though to him it may seem to be reverse (contrary or out of order) further on in the sacrifice, it will not at all be a sin (flaw) of his. He may verily know, "My sacrifice has been established (completed)". Just as the sacrifice passed on (to its completion), with the offering made with the pronouncement of *Vaṣaṭ* and made with the utterance of *'Svāhā*!' so is this.

**19**. They, the gods, said, "Ah! Let us replenish this sacrifice and let us proceed with what (is fresh) has not become old and stale. What *ghee* was left over in the *juhū* (offering spoon) and with which they had established the sacrifice, with that they sprinkled the oblations as before, for, *ghee* is (always) fresh (not old and stale). Thus they set right this sacrifice again and made it fresh. Therefore, having made the final fore-offering, he sprinkles (with *ghee*), the oblations, as before. Thus he verily makes the sacrifice itself full and makes it fresh. Therefore, for whatever deity he cuts off (a portion), he indeed sprinkles with *ghee* that from which the cutting has been made. Thus he verily makes it full again for Sviṣṭakṛt and makes it fresh. Therefore, when he makes a cutting for Sviṣṭakṛt, thereafter he does not smear (with *ghee*) that from which the cutting has been made. For he is not going to pour into the fire any (further) offering from the sacrificial food. (First Brāhmaṇa Ends)

## द्वितीयं ब्राह्मणम्

स वै समिधो यजति प्राणा वै समिधः प्राणैर्ह्ययं पुरुषः समिद्धस्तस्माद्ब्रूयादुपतापिनमभिमृश्येक्षस्वेति स यावदुष्णः स्यादैवास्मिꣳस्तावच्छꣳसेत्प्राणैर्ह्येव तावत्समिद्धः प्राणानेवास्मिꣳस्तत्समिन्धे प्राणानेवास्मिꣳस्तद्दधाति तस्मात्समिधो यजति ॥ १ ॥

अथ तनूनपातं यजति रेतो वै तनूनपाद्यदा हि स्त्रियाश्च पुꣳसश्च संतप्यतेऽथ रेतः सिच्यते रेत एवैतत्सिञ्चति ॥ २ ॥

अथेळो यजति यदा वै रेतः सिक्तं प्रजायतेऽथेळितमिवान्नमिच्छमानं चरत्येतदेवैतद्रेतः सिक्तं तत्प्रजनयति ॥ ३ ॥

अथ बर्हिर्यजति भूमा वै बर्हिर्भूमानमेवैतदन्विमाः प्रजाः प्रजनयति ता इमाः प्रजा भूमानमनु प्रजायन्ते ॥ ४ ॥

अथ स्वाहा स्वाहेति यजति हेमन्तो वै स्वाहाकारः प्रजापतिर्हेमन्तो हीमाः प्रजाः सहसेव स्वं वशमुपनयते तस्माद्धेमनि म्लायन्त्योषधयः प्रमुच्यन्ते वनस्पतीनां पलाशानि प्रतितरां पशवो भवन्त्यधस्तरां वयाꣳसि पतन्ति विपतितलोमेव पापवर्णः पुरुषो भवति सहसेव हीमाः प्रजाः स्वं वशमुपनयते हेमन्तः स्वी ह वै तमर्धं कुरुते श्रियेऽन्नाद्याय यशसे यस्मिन्नर्धे भवति य एवं विद्वान्त्स्वाहा स्वाहेति यजति ॥ ५ ॥

अथ देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त ते न व्यजयन्त दण्डैर्धनुर्भिस्ते होचुरविजयमाना[3] हन्त वाच्येव ब्रह्मणि विजिगीषामहा इति स यो नो वाचं व्याहृतां मिथुनेन नानुनिक्रामात्स नः सर्वं पराजयातै सर्वाभितरे जयानिति ते ह देवा इन्द्रमूचुर्व्याहरेति ॥ ६ ॥

१. स्यादेवा TE, Ne, see Notes

२. च्छꣳसेत्प्राणैः Ne, च्छꣳसेता प्राणैः V 1, च्छंसेत प्राणैः Ca

३. जयमा हन्त P1,P2

## BRĀHMAṆA II

1. He verily worships (pronounces the offering prayer for) *samidhs* (kindling sticks). Indeed the *samidhs* are the vital breath, for by the vital breaths is this person kindled (animated). Hence one (Adhvaryu) should say to him (the sacrificer) who is burning (with fear), after having touched him, "Behold!" (or "Touch yourself and then see!") When he is warm, then he may hope, for he is indeed kindled by the very vital breaths. Thus he kindles the very vital breaths (energies) in this (sacrificer). Thus he places the very vital energies in this one (sacrificer). Therefore he worships the *samidhs*.

2. Then he worships *tanūnapāt*. Indeed *tanūnapāt* is the seed. When there is heat of the male and the female, then is the seed poured. He verily thus pours the seed.

3. Then he worships '*iḍs*'. When the seed that has been poured is born (as a living being), then it moves about, as though praised (prompted), wishing for food. Thus,indeed, the seed that has been poured produces (offspring).

4. Then he worships *barhis*. Verily *barhis* is 'abundance'. Thus he produces these offspring (creatures) verily after 'abundance'. These creatures arise after (following) abundance.

5. Then he worships (chanting), "*Svāhā! Svāhā!* ". Indeed the snowy season (winter) is the sound '*Svāhā*', (it is) Prajāpati. The snowy season (winter) brings these creatures under its control, as it were, by force. Therefore, in winter the plants wither, the leaves of trees fall off, the beasts retreat (shrink) further (and further) and the birds fly lower (and lower) and man, as with hair fallen off, becomes of evil (dark) complexion. By force (suddenly), as it were, does the snowy season bring these creatures within its control. He who, knowing thus, worships (chanting), "*Svāhā! Svāhā!*" makes that region wherein he is, his own for (conducive to) wealth, (good) food and glory.

6. The gods and the Asuras, both offspring of Prajāpati, contended. They did not (could not) conquer by means of staves and bows. Now attaining victory, they said, "Ah! May we desire to conquer verily in (by) speech, in (by) Brahman (Veda/ *mantra*)". "He who may not follow one pronounced speech with a pair may he be worsted and lose everything to us and may the others win everything. They, the gods, said to Indra, "Speak".

स होवाचैको[४] ममेत्यथास्माकमेकेत्यसुरास्तत्तन्मिथुनमविन्दन्मिथुनꣳ ह्येकश्चैका च ॥ ७ ॥

द्वौ ममेति होवाचेन्द्रोऽथास्माकं द्वे इत्यसुरास्तत्तन्मिथुनमविन्दन्मिथुनꣳ हि द्वौ च द्वे च ॥ ८ ॥

त्रयो ममेति होवाचेन्द्रोऽथास्माकं तिस्र इत्यसुरास्तत्तन्मिथुनमविन्दन्मिथुनꣳ हि त्रयश्च तिस्रश्च ॥ ९ ॥

चत्वारो ममेति होवाचेन्द्रोऽथास्माकं चतस्र इत्यसुरास्तत्तन्मिथुनमविन्दन्मिथुनꣳ हि चत्वारश्च चतस्रश्च ॥ १० ॥

पञ्च ममेति होवाचेन्द्रस्त इतरे न मिथुनमविन्दन्नह्यत ऊर्ध्वं वाचो मिथुनमस्ति ते पञ्च पञ्चेत्येव सर्वं पराजयन्त सर्वं देवा अजयन्त्सर्वस्मादेनान्निरभजꣳस्तस्मात्प्रथमे प्रयाज इष्टे ब्रूयात् ॥ ११ ॥

एको ममेत्येकामुष्येति यं द्विष्याद्यद्यु नैको ममैका तस्य योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति ॥ १२ ॥

अथ द्वितीये द्वौ मम द्वे तस्य योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति ॥ १३ ॥

अथ तृतीये त्रयो मम तिस्रस्तस्य योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति ॥ १४ ॥

अथ चतुर्थे चत्वारो मम चतस्रस्तस्य योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति ॥ १५ ॥

अथ पञ्चमे पञ्च मम न तस्यैका चन योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्येवꣳ ह वाव द्विषतः सपत्नस्य सर्वं यज्ञꣳ संवृङ्क्ष एवं द्विषन्तꣳ सपत्नꣳ सर्वस्माद्यज्ञान्निर्भजति बहिर्धा करोति य एवं विद्वानेतज्जपति ॥ १६ ॥

स यद्देवा अब्रुवन्नेकोऽस्माकमिति मनो हैव[५] तदूचुरथ यदसुरा अब्रुवन्नेकास्माकमिति

४. होवाचैका P1,P2

५. ह वै V1

7. He, indeed, said, "One (male) of me". Then the Asuras (said), "One (female) of ours". Thus they found a pair in it, for one (female) and one (male) certainly make a pair.

8. Indra said, "Two (males) of me". Then the Asuras (said), "Two (females) of ours". Thus they obtained a pair, for two males and two females are a pair indeed.

9. Indra said, "Three (males) for me". "Then three (females) for us" (said) the Asuras. Thus they got a pair, for three (males) and three (females) are a pair indeed.

10. Indra said, "Four (males) for me". "Then four (females) for us" (said) the Asuras. Thus they found a pair, for four (males) and four (females) are indeed a pair.

11. "Five for me" said Indra verily. The others did not find a pair. For beyond this there is no pair for speech (male and female in numbers). Saying "*pañca*, "*pañca*" (five, five) (in number), they were defeated and they lost everything. The gods won everything of everything they (the gods) deprived them (of share). Therefore, when the first fore-offering has been performed, he should say.

12. "One (male) for me" and "One (female) for that person" (referring to by name) him whom he may hate. If there is none (whom he hates) (he should say), "One (male) for me, One (female) for him who hates us and whom we hate".

13. Then, when the second (fore-offering) (has been made) (he should say), "Two (males ) for me, two (females) for him who hates us and whom we hate".

14. Then, when the third (fore-offering) (has been made) (he should say), "Three (males) for me and three (females) for him who hates us and whom we hate".

15. Then, when the fourth (fore-offering) (has been made) (he should say), "Four (males) for me, four (females) for him who hates us and whom we hate".

16. Then, when the fifth (fore-offering) (has been made), (he should say), "Five for me, not even one (female) for him who hates us and whom we hate". He who, knowing thus, meditatively repeats thus—he verily destroys the entire sacrifice indeed of his hateful rival. Thus he deprives his hateful rival of share from the entire sacrifice and keeps him out.

17. When the gods said, "One for us" they verily then said (meant) 'the mind'. And when the Asuras said, "One (female) for us", they said (meant) 'speech', by that. They united the speech with their (gods) mind. When one may remain

वाचं तदूचुस्त एषां[6] मनसा वाचमयुवतेष्टे हि तस्य पुरुषो यदव्याहरन्नासीत न तस्येष्टे यदमना आसीत ॥ १७ ॥

अथ यद्देवा अब्रुवन्द्वावस्माकमिति प्राणोदानौ तदूचुरथ यदसुरा अब्रुवन्द्वे अस्माकमित्यृक्सामनी तदूचुः ॥ १८ ॥

अथ यद्देवा अब्रुवंस्त्रयोऽस्माकमितीमांस्तत्त्रींल्लोकानूचुरथ यदसुरा अब्रुवं-स्तिस्रोऽस्माकमिति त्रयीं तद्विद्यामूचुः ॥ १९ ॥

अथ यद्देवा अब्रुवंश्चत्वारोऽस्माकमिति पशूंस्तदूचुरथ यदसुरा अब्रुवं-श्चतस्रोऽस्माकमिति दिशस्तदूचुस्त एषां पशुभिर्दिशोऽयुवत तस्माद्यां काञ्च दिशं पशुमानेति जितामेवान्वेति ॥ २० ॥

अथ यद्देवा अब्रुवन्पञ्चास्माकमित्यृतूंस्तदूचुस्त इतरे न मिथुनमविन्दन्नह्यत ऊर्ध्वं वाचो मिथुनमस्ति सैषा द्वेधा विभक्ता वाक्ततोऽन्यतरया देवा अजयन्नन्यतरयासुराः पराजयन्त स यया[7] देवा अजयंस्तया[8] यजमानो[9] जयत्यथ यया[10]सुराः पराजयन्त तया[11]स्य द्विषन्भ्रातृव्यः सर्वं पराजयते ॥ २१ ॥ इति द्वितीयं ब्राह्मणम् ॥

६. एषा H
७. यथा P1, P2, M,B
८. स्तथा P1, P2, H
९. यजमाने H
१०. यथा V 1, M, H
११. तथा Ca, P, V 1

without speaking, a person, verily has power over him and when one remains absent-minded a person has no power over him.

**18.** Now, when the gods said, "Two (males) for us by that they said (meant) *prāṇa* (outgoing breath and *udāna* (the upward breath) and when the Asuras said two (females) for us, they said (meant) by that '*Ṛk* and *Sāman*.'

**19.** And when the gods said "Three (males) for us" they said (meant) these three worlds and when the Asuras said "Three (females) for us" they, by that, said (meant) the three-fold knowledge.

**20.** And when the gods said, "Four (males) for us", by that they said (meant) the cattle (beasts) and when the Asuras said "Four (females) for us", by that they said (meant) the (four) directions. They united the quarters with their (gods) cattle (animals). Therefore whatever quarter a man possessed of cattle goes to, he reaches it which has been verily conquered (by him).

**21.** Now, when the gods said, "Five for us" they said (meant) the seasons. The others (Asuras) did not find a pair, for beyond that (number four) there is no pair (masculine and feminine) for speech (word indicating number). This expression is divided into two. The gods conquered by means of one of the two and the Asuras were vanquished by means of one (the other) of the two. The sacrificer wins by means of that (speech) by which the gods won. His hateful enemy (gets defeated and) loses everything by that by which the Asuras lost (were defeated). (Second Brāhmaṇa Ends)

### तृतीयं ब्राह्मणम्

ऋतवो ह वै यज्ञे देवेषु भागमीषिरेऽस्तु नो यज्ञ आ नो यज्ञे भजतेति तदु ह देवा[1]वजज्ञुस्ते ह देवेष्वजानत्स्वसुरानुपाववृतुस्ते हैतामेधर्[2]तुमैधन्त यामेषामनुशृण्वन्तः[3] कृषन्तो ह स्म वपन्तः पूर्वे यन्ति लुनन्तो[4] ह स्म मृणन्तो[5]ऽपरेऽनुयन्त्यकृष्टपच्या हैभ्य ओषधय आसुः ॥ १ ॥

तदु वै देवानामतथास कनीय इन्नु ततो द्विषन्द्विषतेऽरातीयेदथ किं तावन्मात्रम्॥ २॥

ते होचुः कथमिदमितोऽन्यथा स्यादिति ते होचुर्ऋतूनेवोपमन्त्रयामहा इति ते होचुस्तान्कथमुपमन्त्रयेमहीति प्रथमानेव वो यज्ञेन यजामहा इत्येनान्ब्रवामेति ॥ ३॥

स होवाचाग्निर्यन्मां प्रथमं यजध्वे क्व मम ततो भागः स्यादिति ते होचुर्न त्वामायतनाच्च्यवयेमेति[6] स यदग्नेर्भागमभिह्वयमाना अग्निमायतनान्नाच्यावयन्न हायतनाच्च्यवते य एवमेतद्वेद तान्हाग्निरुपमन्त्रयां चक्रे ते होचुः कं भागमभ्येयामेति ॥ ४ ॥

स होवाच प्रथमानेव वो यज्ञेन यजामहा इति तथेति होचुरा वयं त्वामस्मासु भजामेति यो नो यज्ञे देवेषु भागमविद इति स एषोऽग्निर्ऋतुष्वन्वाभक्तः समिधो अग्ने तनूनपादग्न इळो अग्न इति यथैतदग्निमन्तः सर्वे प्रयाजा अन्वाभक्तो ह वै तस्याः साधुकृत्यायां भवति यत्रास्यापि समानो ब्रुवाणः साधु करोति य एवमेतद्वेद य उ ह वा एषोऽग्निर्ऋतुष्वन्वाभक्तः स उ ह वा इमा ओषधीः पचति या इमा ऋतवः पचन्त्यग्निमते हास्मा अग्निमन्त ऋतवोऽन्नं पचन्ति य एवमेतद्वेद ॥ ५ ॥

१. देवा न जज्ञुस्ते Ca

२. See Notes

३. यामेषामनुशृण्वन् Ca, see Notes

४. लुळंतो TE, नुळंतो Ca, P, Ne

५. मृळंतो TE, वृणन्तो M, मृडंतो Ca

६. See Notes

## BRĀHMAṆA III

1. The seasons verily desired a share in the sacrifice, amidst the gods (and said), "Let there be a sacrifice for us. Let us share in the sacrifice". The gods did not approve of it. When the gods did not approve (of it) they (the seasons) approached the Asuras. They (the Asuras) enjoyed such prosperity which they (the gods) heard of viz. that those (Asuras) who were ahead moved on ploughing and sowing and the others followed reaping and threshing. Indeed the plants (crops) ripened for them without (the need for the soil to be) tilled.

2. But then it was not so for the gods. It was less (in importance) that an enemy (hateful person) should act inimically towards an enemy. Was it only so much then?

3. They (the gods) said, "How will this be (become) otherwise from this (condition)?" They said, "Let us invite the very seasons". They said, "How can we invite them?" (They said), "Let us tell them, we shall worship you with sacrifice verily first".

4. Agni said, "In that you sacrifice unto me first (so far) then where will be my portion (of oblation)?" They said, "We shall not remove you from your place". He who knows it that they (the gods) calling for the portion (of oblation) of Agni did not remove him from his place—he indeed, does not slip down from his place. Agni verily invited them (seasons). They said, "What part (portion) shall we get?"

5. He said, "We shall verily worship you first with the sacrifice". They (the seasons) said, "So (be it)". We shall share it among us with you who have found a share for us among the gods in the sacrifice". This Agni has (thus) been given a share among the seasons, in such a manner that all the fore-offerings thus have (i.e. are related to) Agni, as "Oh Agni! The kindling sticks (may accept the *ghee*)". "Oh Agni! *Tanūnapāt....*" "Oh Agni! The *Iḍs* ...". He who knows this to be thus indeed becomes a sharer in that auspicious ritual wherein, one who says he is equal (to him) performs the auspicious (ritual). This Agni who is given a share among the seasons, he indeed ripens these plants which these seasons ripen. The seasons which are possessed of Agni cook (prepare), ripen the food for him who possesses Agni and who knows it to be thus.

तदाहुः कस्मादुत्तमान्प्रयाजानावाहयन्ति प्रथमान्यजन्तीत्युत्तमान्ह्येनान्देवा यज्ञेऽन्वाभजꣳस्तस्मादेनानुत्तमानावाहयन्ति प्रथमान्वो यजामहा इत्यु वा अब्रुवꣳस्तस्मादेनान्प्रथमान्यजन्ति ॥ ६ ॥

तच्चतुर्थे ह वाव प्रयाजे देवा यज्ञमापुरुत्तमे समस्थापयन्नथ यत्तत ऊर्ध्वꣳ स्वर्गमेव तेन लोकमुपप्रेयुस्ते स्वर्गं लोकं यन्तोऽसुररक्षसानामासङ्गाद्बिभयां चक्रुः ॥ ७ ॥

तेऽग्निमेव पुरस्ताच्चक्रिरे रक्षोहणꣳरक्षसामपहतयेऽग्निं मध्यतोऽकुर्वत रक्षोहणꣳ रक्षसामपहतयेऽग्निं पश्चादकुर्वत रक्षोहणꣳ रक्षसामपहतये ॥ ८ ॥

तान्यदि पुरस्ताद्रक्षाꣳस्यभ्यसचन्ताग्निनैवैनानि रक्षोघ्नापाघ्नत यदि मध्ये यदि पश्चात्त एवमग्निभिस्सर्वतः परिगृहीता अबिँभ्यतः[7] स्वर्गं लोकꣳ समाश्नुवत ॥ ९ ॥

तथैवैतद्यजमानश्चतुर्थ एव[8] प्रयाजे यज्ञमाप्नोत्युत्तमे सꣳस्थापयत्यथ यत्तत ऊर्ध्वꣳ स्वर्गमेव तेन लोकमुपप्रैति ॥ १० ॥

स यदाग्नेय आज्यभागः पुरस्ताद्भवत्यग्निमेवैतत्पुरस्तात्कुरुते रक्षोहणꣳ रक्षसामपहतयेऽथ यदाग्नेयः पुरोळाशो मध्यतो भवत्यग्निमेवैतन्मध्यतः कुरुते रक्षोहणꣳ रक्षसामपहतयेऽथ यदग्नये स्विष्टकृते पश्चाद्भवत्यग्निमेवैतत्पश्चात्कुरुते रक्षोहणꣳ रक्षसामपहतये स एवमग्निभिः सर्वतः परिगृहीतोऽबिभ्यत्स्वर्गं लोकꣳ समश्नुते ॥ ११ ॥

तस्माद्य एनं पुरस्ताद्यज्ञस्यानुव्याहरेन्मुख्यामार्तिमरिष्यसीति[9] ह तं ब्रूयादन्धो भविष्यसि बधिरो भविष्यसि प्राणस्त्वा हास्यतीति या एता मुख्या आर्तयः ॥ १२ ॥

अथ य एनं मध्ये यज्ञस्यानुव्याहरेदपशुरप्रजा मरिष्यसीति ह तं ब्रूयान्मध्यꣳ हि प्रजा पशवः ॥ १३ ॥

७. आबिभ्यत Ca, B, P1, P2

८. एवं H

९. मार्तिमारिष्यसीति V 1, H

6. About this, they say, "Why do they invoke the fore-offerings last (but) worship (make the offering prayers) first?" Indeed the gods took them last for a share in the sacrifice. Therefore they invoke the last. They said verily, "Let us worship you first". Therefore they worship them first.

7. Then indeed in the fourth fore-offering the gods secured the sacrifice and at the last (fore-offering) they established it. And thereafter what was there (of the sacrifice), by that they approached heaven. Reaching the world of Heaven, they were afraid of contact with (attack by) the Asuras and Rakṣasas.

8. They placed verily in front, Agni the killer of Rakṣasas, for driving the Rakṣasas away; they placed Agni the killer of Rakṣasas in the middle for driving the Rakṣasas away. At the back they placed Agni the killer of Rakṣasas for driving the Rakṣasas away.

9. If the Rakṣasas assailed them (contacted them) in front, they drove out these Rakṣasas by means of the very Agni the killer of Rakṣasas; (so also) if in the middle and if in the rear. Thus being surrounded by the Agnis all around and not being afraid, they (the gods) occupied (enjoyed) the world of Heaven.

10. In the very same manner, the sacrificer now secures the sacrifice in the fourth fore-offering itself and in the last (fifth) he establishes it. What (ritual) there is after that, by means of that he reaches the world of Heaven itself.

11. What *ghee*-portion belonging to Agni is there at first, by that he (the sacrificer) places verily Agni the killer of Rakṣasas in the forefront for repelling the Rakṣasas; what *puroḍāśa* (cake) belonging to Agni is there in the middle, by that he places verily Agni the killer of the Rakṣasas in the middle, for repelling the Rakṣasas. And then what (oblation) there is at last for Agni *Sviṣṭakṛt*, by that he verily places Agni the killer of Rakṣasas in the rear for driving the Rakṣasas away. Thus having been surrounded by Agni all around, he, without being afraid, enjoys (occupies) the world of Heaven.

12. Therefore, whoever may curse him before the sacrifice, to him he (the sacrificer) may say, "You will get facial affliction; you are going to become blind, you will become deaf, your life will leave you"—these are facial afflictions.

13. And then, whoever may curse him in the middle of the sacrifice, to him he (the sacrificer) may say, "You will die without cattle and without progeny". Indeed progeny and cattle are (in) the middle.

अथ य एनं पश्चाद्यज्ञस्यानुव्याहरेदप्रतिष्ठितो दरिद्रन्मरिष्यसीति[१०]ह तं ब्रूयात्तस्मादु नानुव्याहारी स्यादुत ह्येवंवित्परो भवति ॥ १४ ॥

संवत्सरꣳ ह वाव जयति प्रयाजैर्यजमानः स तु[११] हैनं जयति योऽस्य द्वारं वेद को ह्यस्य तैर्गृहैरर्थः स्याद्येऽस्मा द्वारा इव स्युर्नो चेत्तत्रान्तरतो व्यवच्छिद्याद्यथास्य तत्र[१२] तद्वसन्तोऽन्तो हेमन्तोन्तः स एतया द्वारा प्रपद्यतेऽक्षितो वा अयꣳ संवत्सरः परिप्लवतेऽक्षितꣳ ह वा अस्य सुकृतं भवति य एवमेतद्वेद ॥ १५ ॥

तदाहुः किंदेवत्यान्याज्यानि गृह्यन्त इति स ह ब्रूयात्प्रजापतिदेवत्यानीत्यनिरुक्तानि ह्याज्यानि गृह्यन्तेऽनिरुक्तो हि प्रजापतिर्यजमानो वै यज्ञस्य प्रजापतिरेष ह्येनं तनुत एष ह्येनं जनयते तानि हैतानि यजमानदेवत्यान्येव यामु वै कां चाहुतिं जुह्वत्युभयत एवाज्येन परिगृह्य यजमानेनैव मिश्राꣳ स यदि हाप्यकृतमिव करोति न हैव यज्ञादवार्छति य एवमेतद्वेद ॥ १६ ॥ इति तृतीयं ब्राह्मणम् ॥

### चतुर्थं ब्राह्मणम्

देवा वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्यं मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयꣳ[१] स्तस्माद्यूपो नाम ॥ १ ॥

तद्वृषीणामनुश्रुतमास देवा वै यज्ञेनैतां जितिं जित्वा येयमेषां जितिरिति विदुह्य यज्ञं यूपेन योपयित्वा तिरोऽभूवꣳस्तमन्विच्छामेति ते हार्चन्तः श्राम्यन्तश्चेरुः श्रमेण ह स्म वै तद्देवा जयन्ते यदेषां जय्यमासर्षयश्च ॥ २ ॥

१०. दरिद्रो मरिष्यसीति Ca, K, दरिद्र मरि ..... TE

११. तु M

१२. तत B

१. तद्यदनेना H

**14.** And then, whoever may curse him at the end of the sacrifice, to him he (the sacrificer) may say, "You will die unstable and poor. Therefore one should not curse. Moreover, one who knows this (thus) becomes superior.

**15.** The sacrificer verily wins the year by means of the fore-offerings. But he (alone) indeed, conquers it, who knows its door (entrance). What is the use to him of those, his house, which are as if doorless (without an entrance)? He would know distinctly within (what is inside the house), as "There (is) spring within, (there is) the snowy season (winter) within". He reaches (them) by means of this door. The year passes indeed undecayed (full and permanent and undecayed indeed does this person's (sacrificer's) merit become for him who knows this (to be thus).

**16.** About that, they (some) say, "Of what divinities are the *ghees* (*ghee* portions) taken up'. He (the sacrificer) should say, "They have Prajāpati as their deity". For, the '*ghees*' are taken up without specific mention (without being distinguished). Indeed Prajāpati is indistinct. Verily the sacrificer is the Prajāpati of the sacrifice. He indeed performs the sacrifice (elaborately). He certainly originates it. These (*ghees*) have the sacrificer verily as their deity. Whatever oblation they offer (pour into the fire), (they do so) only after having taken it up with *ghee* (smeared) on both sides, which (oblation) is therefore combined with the sacrificer. He who knows this to be so, does not depart from the sacrifice even though he leaves something undone (or, even though he does something that should not be done). (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

**1.** The gods, having made this conquest, which conquest is theirs, by means of the sacrifice, said, "Ah! We should do this in such a manner that this of ours may be unattainable for men! Having drunk completely the essence of the sacrifice as bees would completely consume (honey) and thus having emptied it (having drawn it out) and having concealed the sacrifice with the sacrificial post, they disappeared. It (the sacrificial post) is known as '*yūpa*' because they covered (the sacrifice) with it.

**2.** That was subsequently heard by the Ṛṣis (thinking), "What conquest is theirs, having won that conquest by means of the sacrifice, and thus having emptied the sacrifice and having concealed it with the sacrificial post the gods have disappeared. Let us search for it", they (the Ṛṣis) went about praising and toiling. Indeed by exertion did the gods conquer what was conquerable for them and so did the Ṛṣis.

तद्देवा वैभ्यस्तत्प्ररोचयां चक्रुः स्वयं वा दध्रिरे न हीतो देवान्हव्यं जगामेतः प्रदानं हि देवा उपजीवन्ति ॥ ३ ॥

ते होचुः प्रेत तदेष्याम इति यतो देवाः स्वर्गं लोकं समाश्नुविषतोत वै नस्तत्र किञ्चित्प्ररोचेतेति ते ह तदागत्य चेरुः किं प्ररोचते किं प्ररोचत इति ते ह पुरोळाशमेव कूर्मं भूतं सर्पन्तं ददृशुस्ते ह सर्व एव मेनिरेऽयं वाव यज्ञ इति ॥ ४ ॥

तं होचुरश्विभ्यां तिष्ठेति स ह ससर्पैव सरस्वत्यै तिष्ठेन्द्राय तिष्ठेति स ह ससर्पैवाग्नये तिष्ठेति स ह तस्थौ तमग्नयेऽस्थादित्यग्नावेव सर्वहुतमजुहवुस्तत एभ्यो यज्ञः प्रारोचत तमसृजन्त तमतन्वत तदिदं परोऽवरमनूच्यते यथर्षयो यज्ञमपश्यन्पिता पुत्रायैवं ब्रह्मचारिणे ॥ ५ ॥

स वा एभ्यः स पुरोदाशो य एभ्यो यज्ञं प्रारोचयत्तस्मात्पुरोदाशो नाम पुरोदाशो ह वै नामैतद्यत्पुरोळाश इत्याहुः स एष आग्नेयः पुरोळाश उभयत्राच्युतः स एष न पौर्णमासं नामावास्यं य एवाग्नीषोमीयः पुरोळाशः स पौर्णमासं सान्नाय्यमेवामावास्यं यज्ञ एवैष उभयत्रावक्लृप्तो नेद्यज्ञादयानीत्येव पुरस्तात्पौर्णमासस्य क्रियत एवममावास्यस्य ॥ ६ ॥

स य एनमुपधावेद्याजय मेति[2] यदि वात्मनेष्ट्या यजेतैतेन हैवैनं याजयेयुर्यत्कामा वा एतमृषयोऽजुहवुः स एभ्यः कामः समार्ध्यत स यत्कामो हैतेन यज्ञेन यजते सोऽस्मै कामः समृध्यते यस्या उ वै कस्यै च देवतायै जुह्वत्यग्ना उ तस्यै जुह्वत्यग्ना उ चेद्धोष्यन्त्स्यात्किमन्यां देवतां पराजहीत[3] तस्मादग्नय एव ॥ ७ ॥

अग्निर्वाव सर्वा देवता अग्नौ हि सर्वाभ्यो देवताभ्यो जुह्वति स यथा सर्वा देवता उपधावेदेवमेतत्तस्मादग्नय एव ॥ ८ ॥

२. द्याजयामेति TE

३. परिजिहीत Ca,V 1, पराजिहीत M, Ca, P, My

**3.** Then, whether the gods made it (the sacrifice) alluring or whether they (the Ṛṣis) took it up themselves, oblation did not reach the gods from here (this earth). Indeed the gods subsist on what is given from here.

**4.** They, (The Ṛṣis) said, "Go. Then we shall come". (Thinking), "Wherefrom the gods enjoyed (occupied) the world of heaven, there perhaps something will be attractive for us", they (the Ṛṣis), having arrived there, went about (asking), "What attracts? What attracts?" They said the *puroḍāśa* (sacrificial cake) that had become a tortoise and was crawling about. All of them indeed thought, "This verily is the sacrifice".

**5.** They said to it, "Stop (be) for the sake of the two Aświns (deities)!" (But) it indeed crept along. (They said) "Stop for the sake of Sarasvatī". "Stop for the sake of Indra". (But) it verily crept along. (They said), "Stop for Agni". It indeed stopped. For the reason that it stopped for Agni, they offered it as complete oblation in Agni itself. Then (therefore) the sacrifice was to their liking. They produced it and expanded it. This is communicated from the former to the latter as to how the Ṛṣis found the sacrifice. Thus, does the father (communicate) to his son, the student (who observes Bṛahmacarya).

**6.** It indeed bestowed first upon them, which made the sacrifice attractive to them. Therefore is it called '*puroḍāśa*'—so they say. This sacrificial cake for Agni does not drop from both (new moon and full moon sacrifices). This is not (the sacrificial food) (that is offered) at full moon, and not (what is offered) at new moon. Only that *puroḍāśa* (sacrificial cake) dedicated to Agni and Soma (together) (forms the sacrificial food) offered at full moon; only '*sānnāyya*' (offered to Indra and Agni together) at the new moon. This (what is offered to Agni) (alone) is verily the sacrifice which is regularly fixed in both (full moon and new moon), for, if not, (Agni would say) "Let me go away from the sacrifice". For this reason only it is done (offered) at the commencement of the full moon (sacrifice) and so (also at the beginning) of the new moon (sacrifice).

**7.** If any one rushes to him (Adhvaryu) saying, "Please perform a sacrifice for me (make me perform a sacrifice)" or if one may sacrifice with an *Iṣṭi* by himself, with this itself they should make him perform the sacrifice. With what desire the Ṛṣis offered this oblation, that desire was made to become enriched (fulfilled) for them. Indeed that desire prospers (gets fulfilled) for him with which desire he (the sacrificer) sacrifices with this sacrifice. To whatever deity they offer (the oblation), verily they offer it into Agni for that (deity). If one is going to offer verily into Agni, why should he take to another deity? Therefore only to Agni (he announces the offering).

**8.** Indeed Agni is all the gods. Verily into Agni do they offer (the oblation) for all the deities. This is because he rushes to all the deities, so is this. Therefore only to Agni (they announce the offering).

अग्निर्वा अद्धा देवतानां यो वा अद्धा स्यात्तमुपधावेत्तस्मादग्रय एव ॥ ९ ॥

अग्निर्वाव मृदुहृदयतमो देवानां मनुष्यानभि यो वाव मृदुहृदयतमः स्यात्तमुपधावेत्तस्मादग्रय एव ॥ १० ॥

अग्निर्वाव नेदिष्ठो देवानां यो वाव नेदिष्ठः स्यात्तमुपधावेत्तस्मादग्रय एव स यदीष्टिं कुर्यात्सप्तदशसामिधेनीरनुब्रूयादुपांशु देवतां[४] यजेन्मूर्धन्वत्यै याज्यानुवाक्ये स्याताम् ॥ ११ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति पञ्चमोऽध्यायः ॥

४. देवता H

9. Agni, indeed, is tangible among the deities. One would approach him who is indeed tangible (straight forward). Therefore only to Agni (one announces the offering).

10. Among the gods Agni is verily the softest hearted towards men. One would approach him who may be most soft-hearted. Therefore only to Agni (does one announce the offering).

11. Agni is indeed the nearest of the gods. One would approach him who is verily nearest. Therefore only to Agni (may one announce the offering). If one should perform an *Iṣṭi* (ritual for the accomplishment of a wish), he should recite the seventeen kindling verses *(Sāmidhenīs)*. He should worship (utter the offering prayers to) the deity in a low voice. The *Yājyā* (sacrificial text) and the *anuvākyā* (the invocation to accept the offering) should contain the word *'mūrdhan'*. (Fourth Brāhmaṇa Ends)

**(Fifth Chapter Ends)**

## षष्ठोऽध्यायः

### प्रथमं ब्राह्मणम्

त्वष्टुर्ह वै पुत्र आस त्रिशिराः षळक्षस्तस्य ह[1] त्रीण्येव मुखान्यासुः स यदेवꣳरूप आस तस्माद्विश्वरूपो नाम तस्य ह सोमपानमेवैकं मुखमास सुरापाणमेकमन्यस्मा अशनायैकम् ॥ १ ॥

तमु हेन्द्रो दिद्वेष तस्य तानि शिराꣳसि प्रचिच्छेद तस्य यत्सोमपानमासीत्स कपिञ्जलोऽभवत्तस्मात्स बभ्रुक इव बभ्रुरिव हि सोमो राजाथ यत्सुरापाणमासीत्स कलविङ्कोऽभवत्तस्मात्सोऽभिमाद्यत्क इव वदत्यभिमाद्यन्निव हि सुरापीतो वदत्यथ यदन्यस्मा अशनायासीत्स तित्तिरिरभवत्तस्मात्स विश्वरूपतमः सन्त्येव घृतस्तोका इव त्वन्मधुस्तोका इव त्वत्पर्णेष्वाश्च्युतिता एवꣳरूपꣳ हि तेनाशनमावपत्[2] ॥ २ ॥

स उ ह त्वष्टा क्रुद्धः कुविन्मे पुत्रमवधीदित्यपेन्द्रꣳ सोममाजह्रे स हेत्थमेव प्रसुत आस यथैवायं प्रसुत एवꣳ हैव प्रसुत आसापेन्द्रः ॥ ३ ॥

स हेन्द्र ईक्षां चक्र इदं वाव मा यज्ञादन्तर्यन्तीति स यथा बलीयानबलीयस एवꣳ सहसैवाभिद्रुत्यानुपहूत एव द्रोणकलशाच्छुक्रं भक्षयां चकार स हैनं जिहिꣳस विष्वङ् हास्य प्राणेभ्यो दुद्राव मुखाद्धैव न दुद्रावाथान्येभ्यः सर्वेभ्यः प्राणेभ्यस्तदु सौत्रामणीतीष्टिस्तस्यां तद्व्याख्यायते यथा यथैनं ततो देवा अभिषज्यन् ॥ ४ ॥

स उ ह त्वष्टा क्रुद्धः कुविन्मेऽनुपहूतः सोमम[3]बभक्षदिति स्वयमेव यज्ञवेशसं चक्रे स यो द्रोणकलशे शुक्रः परिशिष्ट आस तं प्रवर्तयां चकारेन्द्रशत्रुर्वर्धस्वेति सोऽग्निं प्राप्य संबभूवेत्येक आहुरन्तरेद्वै संबभूवेत्येक आहुः सोऽग्नीषोमाव[4]भिसंबभूव सर्वां

१. ह missing in M

२. अशनमावयत् V I, TE, H

३. मवभक्ष TE

४. वभितस्संबभूव M

## Chapter Six

### BRĀHMAṆA I

1. To Tvaṣṭṛ there was a son three-headed and six-eyed. To him there were verily three faces. As he was of this form, therefore he came to be known as Viśvarūpa. Indeed one face of his was the consumer of '*soma*', one (was consumer) of '*surā*' (liquor) and one of other food.

2. Him Indra hated verily and cut off those heads of his. What (face) of him was the consumer of *Soma* (juice), that became a Kapiñjala (bird). So it was brown—like, for King Soma (the *Soma* plant) is indeed brownish. And then, what was the consumer of liquor, that (face) became the sparrow. Therefore it (that bird) speaks (chirrups) like one tipsy. For, one who has drunk liquor speaks like one who is intoxicated. And then the one (face) which was for other food, that became the partridge. Therefore it is most multicoloured. It is as though these are verily drops of *ghee* and drops of honey fallen on its feathers. For, he consumed with it (that face) such food (of such colours).

3. Tvaṣṭṛ was indeed enraged, "Has he killed my son?"—(thus thinking) he brought (for offering) Soma (he performed *Soma* sacrifice), from which Indra was excluded. It was indeed offered thus. Just as this (Soma) was produced with Indra excluded, in the very same manner it was offered with Indra excluded.

4. Indra observed, "Now (thus) they keep me verily away from the sacrifice". Assailing them suddenly (by force) as a strong person would (attack) weak persons, he consumed the price (*soma*) from the vessel, even without having been invited. It (Soma) hurt him. He verily flowed out through his vital airs (openings of seasons/organs) in all directons; only from the mouth it did not flow out but from all other vital airs (openings). Then an *Iṣṭi 'Sautrāmaṇī'* (was performed). In it, it is explained in what different ways the gods then treated (cured) him.

5. Tvaṣṭṛ became furious, (thinking), "Has he consumed my *soma*, uninvited?" He himself entered the proximity of the sacrifice (destroyed the sacrifice?) What pure (*soma*) was there left over in the vessel, that he let flow (activated) (into the sacrificial fire) saying, "Grow you, who have Indra for your foe!" Some say that it (the *soma*) became (originated) (with human shape) after having reached Agni. Some (others) say that it verily developed even in between (before reaching Agni). He consumed (grew up by consuming) Agni and Soma (together), all knowledge, all glory, all food and all prosperity. As he originated remaining active, therefore he came to be known as Vṛtra. As he came into being, footless, therefore he came

विद्याꣳ सर्वं यशः सर्वमन्नाद्यꣳ सर्वाꣳ श्रियꣳ स यद्वर्तमानः समभवत्तस्माद्वृत्रो नाम यदपात्समभवत्तस्मादहिस्तमु ह दनुश्च दानवी च मातेव च पितेव च परिजगृहतुः[5] सोस्य दानवता ॥ ५ ॥

स यदुवाचेन्द्रशत्रुर्वर्धस्वेति तस्माद्धैनमिन्द्र एव जघानेन्द्रोऽभिबभूवाथ यद्धा-वक्ष्यदिन्द्रस्य शत्रुर्वर्धस्वेति शश्वद्ध[6] स एवेन्द्रमभ्यभविष्यदथ यदुवाच वर्धस्वेति तस्माद्ध स्मेषुमात्र एव प्राङ्वर्धत इषुमात्रस्तिर्यङ्[7]॥ ६ ॥

स वा अपरꣳ समुद्रं दधावव पूर्वꣳ स यावत्स आस स एवान्नाद आस तस्मै ह स्म देवा एव पूर्वाह्णेऽशनमभिहरन्ति मध्यंदिने मनुष्या अपराह्णे पितरः स हेन्द्रस्तथैव नुत्तश्चरन्नग्नीषोमा उपमन्त्रयां चक्रेऽग्नीषोमौ युवं वै मम स्थो युवयोरहमस्मि न वै युवयोरेष कं म इमं दस्युं वर्धय[9]थो मामुपावर्तेथामिति तौ होचतुरग्नीषोमौ किमा-वयोस्ततः स्यादिति ॥ ७ ॥

स होवाचानेन वामेकादशकपालेन पुरोळाशेन यजा इति तथेति तमुपाववृततुस्तौ ह सर्वे देवा अनुप्रेयुः सर्वा विद्या सर्वं यशः सर्वमन्नाद्यꣳ सर्वा श्रीः स एतेनेष्ट्वेन्द्रोऽ-भवद्यदेतदिन्द्र एष वाव पौर्णमासस्य बन्धुः स य एवं विद्वान्पौर्णमासेन यजत एताꣳ हैव श्रियं गच्छति यशो भवत्यन्नादो भवति ॥ ८ ॥

तद्धैव वृत्रो हतो यथा दृतिर्निष्पीतः संब्लीनः शयीत यथा निःसक्तुर्भस्त्रा संब्लीना शयीतैवꣳ संब्लीनः शिश्ये तꣳ हेन्द्रोऽभ्यादुद्राव ॥ ९ ॥

स होवाच त्वं वै तदसि यदहं पुराभूवमिति वि मा कुरु मामुया भूवमिति ॥ १० ॥

५. जगृहतू TE

६. शश्वद्धैष स M

७. इषमात्र Ca

८. तथैवसूक्त M, तथैवानुक्त Ca, तथैवन्नुत्त V 1

९. वर्धयतो TE, Pa, P1, P2

to be (known as) 'Ahi' (snake). Danu and Dānavī received him like a mother and a father. That is his (i.e. that accounts for his) 'Dānava-ness'.

**6.** For the reason that he (Tvaṣṭṛ) said, "Grow up, (you) *Indra-śatru* (one having Indra as his killer)". Therefore verily Indra killed him. Indra overpowered (Vṛtra). But then if he had said, "Grow up you the slayer of Indra". Certainly would he (Vṛtra) himself have overcome Indra. And (but) that he said "grow up". Therefore, indeed he grew up merely by the measure of an arrow (the distance an arrow would cover) forward and an arrow's measure sideward.

**7.** He verily covered the western ocean and the eastern. As much (in extent) as he became, he became the consumer of food. To him, indeed, the gods brought food in the forenoon and men brought (food) at midday and the manes in the afternoon. Thus verily having been pushed and moving along, Indra addressed Agni and Soma (together), "Oh Agni and Soma! You two belong to me. I am yours. This person (Vṛtra) is certainly not yours. Why do you two nourish this my enemy (villain)? You two please come back to me". They, Agni and Soma said, "What (benefit) will there be for us out of that?"

**8.** He (Indra) said, "I shall sacrifice to you with this *puroḍāśa* (cake) on eleven potsherds". Saying, "So (be it)" the two returned to him. After them followed all the gods, all branches of learning, all glory, all food and all prosperity. Having sacrificed with this, Indra became this Indra (as he is now). This indeed is the explanation (link) of the full moon sacrifice. He who, knowing thus, sacrifices with the full moon sacrifice, he indeed gains this very prosperity, becomes glorious and becomes consumer of food.

**9.** Even then, Vṛtra who had been struck lay collapsed just, as a leather bag that has been drunk dry (with all the water in it completely drunk) will be collapsed and just as a leather pouch with its flour emptied may lie collapsed. Indra rushed towards him.

**10.** He (Vṛtra) said, "You are now what I was before. Split me asunder (into two)—let me not be with this (body) (thus as it is now)".

स होवाच स वै मेऽन्नमेवैधीति तथेति तं द्वेधान्वञ्चमनुबिभेद तस्य यत्सौम्यो न्यङ्ग आस तं चन्द्रमसमकरोदथ यदसुर्यमासीत्तेनेमाः प्रजा उदरेणाविध्यत्तदासु प्रजासूदरं प्रत्यौहात्तस्माद्वा[10] आहुर्वृत्र एव तर्ह्यन्नाद आसीदिति वृत्र एतर्हीतीदꣳ हि यदेष आपूर्यतेऽस्मादेव तल्लोकादाप्यायत इदमु यत्किञ्चेमाः प्रजा अशनमिच्छन्त उदरायैव तद्वृत्राय बलिꣳ हरन्ति स यो हैवमेतं वृत्रमन्नादं वेदान्नादो हैव भवति ॥ ११ ॥

तद्वा इमा देवता अग्नीषोमावन्वाजग्मुस्ता होचुरग्नीषोमौ युवं वै नो भूयिष्ठभाजौ स्थो ययोर्वामिदमिति युवयोरस्मानन्वाभजतमिति तौ होचतुरग्नीषोमौ किमावयोस्ततः स्यादिति[11] होचुर्यस्यै कस्यै च देवतायै हविर्निर्वपानिति तद्युवाभ्यां पुरस्तादाज्यभागौ जुहवन्निति तस्माद्यस्यै कस्यै च देवतायै हविर्निर्वपन्ति तदेतौ पुरस्तादाज्यभागौ जुह्वति तन्न सौम्येऽध्वरे न पशौ यस्यै कस्यै च देवताया इति ह्यब्रुवन् ॥ १२ ॥

स होवाचाग्निर्मय्येव वः सर्वेभ्यो जुहवꣳस्तदेव वोऽहं मय्याभजामीति तस्मादग्नौ सर्वाभ्यो देवताभ्यो जुह्वति तस्मादाहुरग्निः सर्वा देवता इति ॥ १३ ॥

अथ होवाच सोमो मामेव वः सर्वेभ्यो जुहवꣳस्तदेव वोऽहं मय्याभजामीति तस्मात्सोमꣳ सर्वाभ्यो देवताभ्यो जुह्वति तस्मादाहुः सोमः सर्वा देवता इति॥ १४ ॥

अथ यद्वेव सर्वे देवा इन्द्रे तस्थानास्तस्मादाहुरिन्द्रः सर्वा देवता इत्येवं त्रेधा देवा एकदेवत्या भवन्ति स यो हैताꣳस्त्रेधा देवानेकदेवत्यान्वेदैकधा हैव स्वानाꣳ श्रेष्ठो भवति ॥ १५ ॥

द्वयमु वा इदं न तृतीयमस्त्यार्द्रं चैव शुष्कं च ततो यच्छुष्कं तदाग्नेयं यदार्द्रं तत्सौम्यम् ॥ १६ ॥

तदाहुर्यदिदं द्वयमेवाथ किमेतावत्क्रियत इत्यग्नीषोमाभ्यामाज्यभागावग्नीषोमाभ्यामुपाꣳश्वग्नीषोमाभ्यां पुरोळाशः[12] स यदत एकतमेनैवैतत्सर्वमाप्नोत्यथ किमेता-

१०. प्रत्यौहत्तस्मा TE

११. तौ होचु TE

१२. पुरोळाशस्स्यादत V 1

11. He (Indra) said, "You be verily my food". (Vṛtra said) "So (be it)". He (Indra) cut him, who was continuous (one whole), later into two. Of him what was of Soma, inherent, that he (Indra) made into the moon and what was demoniacal, with that, the belly, he pierced these creatures. Then the belly in these creatures was thrust back. Therefore they say, "Vṛtra himself was the consumer of food then and Vṛtra is (so) now". It is this viz. when this (moon) fills up, it is made good only from this very world. Moreover, it is that these creatures wishing for food verily bring an offering (of food) only to the belly, viz. Vṛtra. He who indeed knows this Vṛtra as the consumer of food—he certainly becomes the consumer of food.

12. These deities who accompanied Agni and Soma then said, "Oh Agni and Soma! Among us you are the two who get the largest part (of the sacrificial food)—you two to whom this belongs. Please take us in for a share with you two". Those two, Agni and Soma said, "What (gain) will be there for the two of us from that?" They (the deities) said, "For whatever deity they may take out (offer) sacrificial food, then they shall offer to you two, at the outset, two portions of the *ghee*". Therefore when they take out (offer) sacrificial food for whatever deity then they at first offer these two portions of *ghee*. This does not take place in the *Soma* sacrifice, not in the animal sacrifice, for they verily had said, "For whatever deity ...".

13. Agni said, "For all of you, they shall offer (the oblation) only into me. Thus indeed I make you share in me". Therefore they make the offerings for all the gods into Agni. Therefore they say "Agni is all the deities".

14. Then did Soma say, "Let them offer me verily for all of you. Thus indeed I make you share in me". Therefore they offer *soma* to all the deities. Therefore they say "Soma is all the deities".

15. And for the reason that all the gods were abiding in Indra, they therefore say, "Indra is all the deities". Thus in three ways the gods come to have a single deity. He who knows these gods having a single deity in three ways—he becomes the best among his own (people), even in a single way (individually).

16. Twofold (of two kinds) is this, there is no third i.e. the moist and the dry; of them what is dry is related to Agni and what is moist is related to Soma.

17. There (about that) they say, "If this is only twofold, then why is so much done viz.—the two *ghee* portions for Agni and Soma (together), (uttering) in a low voice (and offering) for Agni and Soma (together) the sacrificial cake (*puroḍāśa*) for Agni and Soma (together). In that he obtains all this by means of only (even)

वत्क्रियत इत्यग्नीषोमयोर्हैवैतावती विभूतिः प्रजातिः सूर्य एवाग्नेयश्चन्द्रमा सौम्योऽहरेवाग्नेयꣳ रात्रिः सौम्या य एवायमपक्षीयतेऽर्धमास एष आग्नेयो य आपूर्यते स सौम्यः ॥ १७ ॥

सोऽत आज्यभागाभ्यामेव सूर्याचन्द्रमसावाप्नोत्युपाꣳशुयाजेनाहोरात्रे पुरोळाशेनार्धमासावित्येक आहुस्तदु होवाचासुरिराज्यभागाभ्यामेवातो यतमे वा यतमे वा द्वे देवते आप्नोतीत्युपाꣳशुयाजेनैवातो यतमे वा यतमे वा द्वे देवते आप्नोतीति पुरोळाशेनैवातो यतमे वा यतमे वा द्वे देवते आप्नोतीति तत्सर्वं म आप्तमसत्सर्वं जितꣳ सर्वेण वृत्रꣳ हनानि सर्वेण पाप्मानं द्विषन्तं भ्रातृव्यꣳ हनानीति तस्माद्वा एतावत्क्रियत इति ॥ १८ ॥

तदाहुर्जामि वा एतत्क्रियते यदग्नीषोमाभ्यामाज्यभागमुपाꣳश्वग्नीषोमाभ्यां पुरोळाशः[13] स यदनन्तर्हितं तेन जामीति तदु यथा जामि भवत्याज्यस्यैवेतरं यजति पुरोळाशस्येतरं तेनैवान्यदिवेतरं भवत्यन्यदिवेतरमृचमनूच्याज्यस्य जुषाणेन यजत्यृचमनूच्य पुरोळाशस्यर्चा यजति तेनैवान्यदिवेतरं भवत्यन्यदिवेतरमनेन त्वा अजाम्युपाꣳश्वेवाज्यस्य यजत्युच्चैः पुरोळाशस्य स यदुपाꣳशु तत्प्राजापत्यꣳ रूपम् ॥ १९ ॥

तस्मात्तस्यानुष्टुभमनुवाक्यामन्वाह वाग्वा अनुष्टुब्वाग्वै प्रजापतिरेतेन ह स्म वा उपाꣳशुयाजेन देवा यं यमसुराणां कामयन्ते तमुपत्सर्याथ वज्रेण वषट्कारेण[14] घ्नन्ति तथो वा एष एतेनोपाꣳशुयाजेन पाप्मानं द्विषन्तं भ्रातृव्यं यं कामयते तमुपत्सर्याथ वज्रेण वषट्कारेण हन्त्यग्नीषोमयोर्ह वै प्रजातिमन्विमाः प्रजाः प्रजायन्ते ॥ २० ॥

स यदृचमनूच्याज्यभागं जुषाणेन यजति तदन्वन्यतोदन्ताः प्रजाः प्रजायन्तेऽस्थि ह्यृगस्थि हि दन्तोऽन्यतरतो ह्येतदस्थि करोत्यथ यदृचमनूच्य पुरोळाशस्यर्चा यजति तदनूभयतोदन्ताः प्रजाः प्रजायन्तेऽस्थि ह्यृगस्थि हि दन्त उभयतो ह्येतदस्थि

१३. पुरोढाशस्ययद TE
१४. वषट्कारेणाघ्नन्ति TE

any one of these, then why so much (all this) is performed?" Verily so much power and (so much) procreation (procreative energy) Agni and Soma have. The sun is indeed related to Agni and the moon belongs to Soma; the day-time belongs to Agni and the night is of Soma; this very fortnight that wears out (wanes) belongs to Agni and that which fills up (waxes) belongs to Soma.

**18.** He (the sacrificer) therefore obtains the sun and the moon verily by the two *ghee* portions, (he obtains) day and night by low-voiced offering. (He obtains) the two fortnights by means of the *puroḍāśa*—so some say. About that Āsuri said, "Only by means of the two *ghee* portions does one obtain then any two deities (among the many); then he obtains any two (other) deities (among the many) only by means of offering with utterance in a low voice and he obtains why two (other) deities (among the many) only by means of the *puroḍāśa*. (He thinks), "All that has been obtained, all has been conquered by me, with all (this) let me kill Vṛtra; with all (this) let me kill my hateful enemy". Therefore it is that so much is performed.

**19.** About that they say, "This is indeed done as a repetition in that there is the *ghee* portion for Agni and Soma (together) the utterance in a low voice (with an offering) and the sacrificial cake for Agni and Soma (together). It is a repetition by that which is obvious (or which is not separated)". It becomes a non-repetitious thus; he makes one offering only of *ghee* and the other offering of *puroḍāśa*. Thereby itself one thing becomes different, as it were (from the other) and the other thing becomes as if different (from the earlier one). He makes the offering of *ghee* with the word *'juṣāṇa'* (accepting with pleasure) after first reciting a *Ṛk*; he makes the offering of *puroḍāśa* with a *Ṛk*, after first reciting a *Ṛk* (an *anuvākya*, the prayer of invitation). Thereby itself one becomes as if different and the other (too) becomes different, as it were. By this, too, does it become a non-repetition in that he offers the *ghee* only in a low voice and the *puroḍāśa* in a loud voice. What is in a low voice is the form belonging to Prajāpati.

**20.** Therefore he recites an *anuvākya* an anuṣṭubh (verse). Indeed anuṣṭubh is speech and speech is verily Prajāpati. Whomsoever, of the Asuras, the gods want, they kill him with the thunderbolt viz.—*Vaṣaṭkāra*, having (first) crept towards him with a low voiced offering. In the same manner does this person (sacrificer) kill him, the evil hateful enemy whom he wishes, by means of the thunderbolt viz. the utterance of *Vaṣaṭ*, having (first) crept towards him with the low voiced offering. There creatures spring up indeed after the coming into being (origin) of Agni and Soma (together).

**21.** As he, after reciting a *Ṛk* (as *anuvākya*), offers the *ghee* portion with the word *'juṣāṇa'* (Who accepts with pleasure), after that are born creatures that have teeth on one side (i.e. in one jaw). For the *Ṛk* is the bone. The tooth is indeed bone. Thus he produces bone on one (either) side. As, after having recited a *Ṛk*, he makes an

करोत्येता उ वा इमा द्वय्यः प्रजा अन्यतोदन्ताश्चैवोभयतोदन्ताश्च स यो हैतां प्रजानां प्रजातिं वेद बहुर्हैव प्रजया पशुभिः प्रजायते ॥ २१ ॥

स पौर्णमासमुपवत्स्यन्त्र सुहित इव स्यात्तेनेदमसुर्यमुदरं ब्लिनात्याहुतिभिः प्रातर्दैवमेष पौर्णमासस्योपचारः ॥ २२ ॥

स वै संप्रत्येवोपवसेत्संप्रति वृत्रꣳ हनानि संप्रति पाप्मानं द्विषन्तं भ्रातृव्यꣳ हनानीत्यथो उत्तरामेवोपवसेत्सं वा एष क्रमते यत्संप्रत्युपवसत्यनद्धा वै तद्यत्संक्रान्तयोर्यदीतरो वेतरो वाभिभवति स यथा पराञ्चमावृत्तमप्रत्यालभमानꣳ[१५] संपिꣳष्यात्[१६]सोऽन्यतो हेत्याहुस्तस्मादुत्तरामेवोपवसेदिति तदु संप्रत्येवोपवसेद्यथा हाज्यस्य हतमन्यत्संपिꣳष्याद्[१७]न्यस्य ह कृतानुकर उपावसायी भवति य उत्तरामुपवसति तस्मात्संप्रत्येवोपवसेत्सं प्रति वृत्रꣳ हनानि संप्रति पाप्मानं द्विषन्तं भ्रातृव्यꣳ हनानीति ॥ २३ ॥

प्रजापतेर्ह वै प्रजाः ससृजानस्य पर्वाणि विसस्रꣳसुः स वै संवत्सर एव प्रजापतिस्तस्यैतानि पर्वाण्यहोरात्रयोः सन्धिः पौर्णमास्यं[१८]श्चामा[१९]वास्यश्चतुर्मुखानि स एतैर्विस्रस्तैः पर्वभिर्न सꣳहातुꣳ शशाक तं देवा एतैर्हविर्यज्ञैरभिषज्यꣳस्तस्याग्निहोत्रेणैवाहोरात्रयोः सन्धिमेतत्पर्वाभिषज्यꣳस्तत्समदधुः पौर्णमासेन चामावास्येन च पौर्णमासीं चामावास्यां चैतत्पर्वाभिषज्यꣳस्तत्समदधुश्चातुर्मास्यैर्ऋतुमुखानि स एतैः सꣳहितैः पर्वभिरिदमन्नाद्यमभ्युदतिष्ठद्यदिदं प्रजापतेरन्नाद्यꣳ स एवमन्नादोऽभवत्स य एवं विद्वान्त्संप्रत्युपवसति संप्रतीह प्रजापतेः पर्व भिषज्यत्यवति हैनं प्रजापतिरेवमन्नादो भवति ॥ २४ ॥

१५. प्रत्यलभमान Ca
१६. संपिष्या K
१७. संपिष्या K
१८. पौर्णमासश्चा Ca, P, V 1
१९. श्चामावास्या च M

offering of *puroḍāśa* with a *Ṛk*, following that are born creatures with teeth on both sides (i.e. in both of the jaws). For the *Ṛk* is bone, bone indeed is the tooth. Thus he produces bone on both sides (i.e. in both the jaws). These creatures are indeed of two kinds, those that have teeth on one side and those that have verily teeth on both sides. He who knows indeed this origin of the creatures, indeed becomes great (numerous) with progeny and cattle.

**22.** About to undertake the fast of the full moon ritual, he (the sacrificer) should not be as if satisfied (with food). Therefore he thus holds (that part of) his belly belonging to the Asuras (unfed) and maintains (that part) which belongs to the gods with oblations in the morning. This is the practice of the full moon ceremony.

**23.** He should even now enter upon the fast (at the time of full moon), thinking, "Let me now kill Vṛtra, let me now kill my evil hateful enemy". "And now, one may fast only on the following (day). For one who fasts now itself (at the very time of the full moon)—he verily crosses (crashes with) (another). When two have met (in conflict), it is indeed doubtful whether this one or the other one overpowers; on the other hand, he (who fasts on the second day only), indeed will crush him (his enemy) who has turned back and who does not counter attack. He strikes elsewhere". Therefore they say, "One may fast on the subsequent day only". But then one may fast on (on the first day) itself. He who fasts later (on the second day) will be as one who may crush what has been struck down by another. He becomes only an imitator of what has (already) been done and (becomes) an attendant (only). Therefore he may fast verily now (on the first day) itself, thinking, "Now let me kill Vṛtra, now let me kill the evil hateful enemy".

**24.** The joints (of the limbs of the body) of Prajāpati who had created the living beings became loose. The year itself is Prajāpati. His joints, these, are the (time of) meeting of day and night (dawn and dusk), the full moon and the new moon and the beginnings of the seasons. With these loosened joints he could not move about well. The gods treated (cured) him with these *havis* (*ghee* and cooked food) sacrifices. They treated this joint of his viz., the meeting of day and night with verily *Agnihotra*; they fixed it. They treated this joint viz., full moon and new moon by means of the ceremony of full moon and the ceremony of the new moon; they set it right. (And they treated the joint viz.) the beginnings of the seasons with the *cāturmāsya* rituals. With these joints that had been put together (set right), he (Prajāpati) rose up towards this food which is Prajāpati's food. He thus became the consumer of food. He who knowing this (thus) fasts now (on the first day), verily treats (cures) now (appropriately) the joint of Prajāpati. Prajāpati (too) indeed protects him. Thus he (the sacrificer) becomes the consumer of food.

चक्षुषी वा एतौ यज्ञस्य यदाज्यभागौ तस्मादेतौ पुरस्ताज्जुह्वति पुरस्तादेवैतच्चक्षुषी दधाति तस्माद्विमे पुरस्ताच्चक्षुषी ॥ २५ ॥

तद्धैक उत्तरार्धपूर्वार्ध आग्नेयमाज्यभागं जुह्वति दक्षिणार्धपूर्वार्धे सौम्यमिदं पुरस्ताच्चक्षुषी दध्म इति वदन्तस्तदु तदातिविज्ञान्यꣳ हवीꣳषि वा आत्मा यज्ञस्य यद्वा एतौ पुरस्ताद्धविषाꣳ हूयेते तदेव पुरस्ताच्चक्षुषी दधाति तस्माद्विमे पुरस्ताच्चक्षुषी तस्माद्यत्रैव समिद्धतमं मन्येत तदाहुतीर्जुहुयात्समिद्धहोम उ ह्येव समृद्ध आहुतीनाम् ॥ २६ ॥

स यदृचमनूच्याज्यभागौ जुषाणेन यजति तस्माद्विमे अस्थिन्यनस्थिके चक्षुषी आश्लिष्टे यद्धर्चमनूच्यर्चा यजेदस्थि हैव कुर्यान्न चक्षुः ॥ २७ ॥

ते वा एते चक्षुषी अग्नीषोमयोरेव रूपमन्वायत्ते यदेव शुक्लं तदाग्नेयं यत्कृष्णं तत्सौम्यं यदिवेतरथा यदेव कृष्णं तदाग्नेयं यच्छुक्लं तत्सौम्यं यदेव वीक्षते तदाग्नेयꣳ रूपꣳ शुष्के इव हि वीक्षमाणस्याक्षिणी भवतः शुष्कमिव ह्याग्नेयं यदेव स्वपिति तत्सौम्यꣳ रूपमार्द्रे इव हि सुषुपुषोऽक्षिणी भवत आर्द्र इव हि सोमः ॥ २९ ॥ इति प्रथमं ब्राह्मणम् ॥

## द्वितीयं ब्राह्मणम्

इन्द्रो ह वै यत्र वृत्राय वज्रं प्रजहार स[१] हाबलीयान्मन्यमानो नास्तृषीति भीषा निलयां चक्रे स ह पराः परावतो जगाम ॥ १ ॥

ते होचुर्देवा हतो वै वृत्र इत्यथेन्द्रो न्यलेष्ट हन्तैनमन्विच्छामेति तमन्वेष्टुं दध्रिरेऽग्निर्देवतानाꣳ हिरण्यस्तूप ऋषीणां बृहती छन्दसां तꣳ हाग्निरनुविवेद तेन हैताꣳ[२] रात्रिमग्निः सहाजगाम स उ वै देवानां वसुर्वीरो ह्येषाम् ॥ २ ॥

१. सह बली TE, Pa
२. हेताꣳ H

25. These two things viz. the two *ghee* portions are verily the two eyes of the sacrifice. Therefore they offer these in front. He thus verily places the two eyes in front. Therefore are these two eyes indeed in front.

26. There, some do offer the *ghee*-portion of Agni in the north-eastern part (of the fire) and the portion belonging to Soma (they offer) in the south-eastern part (of the fire), saying, "Thus we hold (place) the two eyes in front. But that passes one's comprehension. For the oblations are verily the soul of the sacrifice. That these two are offered before the *havis* oblations—that itself places the two eyes in front (at the outset). Therefore these two are the two eyes in front. Therefore he should pour the oblations only there. Where he may consider it (the fire) is most kindled (most blazing). For, verily the offering of oblations only in the most kindled part (of the fire) is rich (very prosperous).

27. As he offers the two *ghee* portions with the word '*juṣāṇa*' (one who accepts with pleasure) after having recited a *Ṛk* (as *anuvākya*), thereby these two eyes that are boneless are fixed in the bone. Should he offer with a *Ṛk* after having recited a *Ṛk* (as *anuvākya*), he would be forming only a bone and not the eye.

28. Such as are these two eyes, they indeed take after (depend upon) the forms of Agni and Soma only. What is verily white (in the eye), that is related to Agni; what is black, that is of Soma. If otherwise, what is indeed black that is of Agni and what is white that is of Soma. When one sees, then that is the form of Agni. For, the two eyes of one who sees are as if dry. What belongs to Agni is indeed as if dry. When one sleeps, that is the form of Soma. Indeed the two eyes of one who has slept well (who has had deep sleep) become moist as it were. For Soma is moist as it were. (First Brāhmaṇa Ends)

## BRĀHMAṆA II

1. When Indra hurled the thunderbolt at Vṛtra, he hid himself thinking that he (Indra) was not strong and out of fear that he had not laid him (Vṛtra) down. He indeed went away to the extreme distance (far far away).

2. "They", the gods said, "has Vṛtra, verily, been killed". "Now Indra has hid himself, alas! let us search for him". Agni among the deities, Hiraṇyastūpa among the Ṛṣis and Bṛhat among the metres resolved to search for him. Agni verily found him. Agni came back this night with him. He (Indra) indeed is the *vasu* (treasure) of the gods and their hero.

ते होचुरमा वै नोऽद्य वसुर्वसतीति यो नः प्रावात्सीदिति तस्मादमावास्या नाम ताभ्यामेतद्यथा ज्ञातिभ्यां वा सखिभ्यां वा सहागताभ्याꣳ समानमोदनं वाजं वा पचेत्तन्मानुषꣳ हविर्देवानामेवमाभ्यामेतत्समानꣳ हविर्निरवपन्नेतमैन्द्राग्नं द्वादशकपालं पुरोळाशं तस्माद्वा एष ऐन्द्राग्नो द्वादशकपालः पुरोळाशो भवति ॥ ३ ॥

स होवाचेन्द्रो यत्र वै तद्वृत्राय वज्रं प्राहरमिति तद्व्यस्मय इति होवाच तन्मेदं न धिनोति यन्मा धिनवत्तन्मे कुरुतेति तथेतीह[३] देवा ऊचुः ॥ ४ ॥

ते होचुर्देवा न वा एनमन्यत्सोमाद्धिन्विष्यतीति[४] सोममेवास्मै संभरामेति तदेष वाव सोमो राजा देवानामन्नं यच्चन्द्रमाः स एताꣳ रात्रिं न पुरस्तान्न पश्चाद्ददृश इमꣳ हैवैतल्लोकमागच्छति सोऽस्मिँल्लोकेऽपश्चौषधीश्च प्रविशति स उ वै देवानां वस्वन्नꣳ ह्येषाम् ॥ ५ ॥

स यदेताꣳ रात्रिमिमेह वसत्यप्सु चौषधीषु च तस्मादमावास्या नाम तमेतद्देवा गोभिरनुविष्ठाप्य समभरन्नद्भ्यश्चौषधीभ्यश्च[५] यदोषधीराश्नꣳस्तदोषधिभ्यः[६] समभरन्यदपोऽपिबꣳस्तदद्भ्यः समभरꣳस्तमेवमद्भ्यश्चौषधिभ्यश्च[७] संभृत्यातच्य तीव्रीकृत्यास्मै प्रायच्छत् ॥ ६ ॥

स होवाचेन्द्रो धिनोत्येव मेदमिति नेव त्वयि[८] मयि श्रयते तथोपजानीत यथेदं मयि श्रयाता इति तथेति तस्मिन्छृतेनाश्रयꣳस्तदेतत्समानमेव सन्नानेवाख्यायते पय एव सदुभयमेवेन्द्रः स यदहाब्रवीद्धिनोत्येव मेदमिति तस्माद्दध्यथ यदस्मिन्छृ[९]तेनाश्रयꣳस्तस्माच्छृतम् ॥ ७ ॥

३. तथेति ह Ca, K
४. सोमार्द्धन्विष्यतीति My, B
५. श्चौषधिभ्यश्च TE
६. तदोषधीभ्यः V 1, M
७. श्चौषधीभ्यश्च V 1, M
८. त्वपि Ca
९. यदस्मिञ्छृते Ca

**3**. They said, "Our Vasu who lived away from us lives now indeed near us". Therefore, it is known as *'amāvāsyā'* (that in which one lives near). Just as one would cook common food or a goat (in common) for two kinsmen or two friends who have arrived together—that is human; for the gods it is *'havis'* (offering of *ghee* or cooked food)—in the same way, they (the gods) prepared this common *'havis'*, the *puroḍāśa* (sacrificial cake) for Indra and Agni (together) on twelve potsherds. Therefore, indeed, the *puroḍāśa* for Indra and Agni (together) is one twelve potsherds.

**4**. Indra said, "When I hurled the *vajra* at Vṛtra (to kill him). By that I was surprised". And he said thus, "Therefore this (*puroḍāśa* offering) does not satisfy me. Do (prepare) for me that which will satisfy me". The gods said, "So (be it)".

**5**. The gods said, "Nothing other than *soma* will satisfy this person. Let us verily prepare *soma* for him". This King Soma viz. the moon is indeed the food of the gods. This (whole) night it (the moon) is not seen in the east and is not seen in the west. It comes to this very world now. And in this world it enters the waters and the plants. It is verily the *vasu* (treasure) of the gods and indeed their food.

**6**. As it resides in the waters and the plants together this (whole) night, therefore this is known as *'amāvāsyā'* (the time when one lives together or nearby). The gods now gathered it (Soma the moon) from the waters and from the plants by having made it enter into the cows (by the cows). They (the cows) gathered it from the plants in that they ate the plants. They gathered it from the water in that they drank the water. Having thus gathered it from the water and from the plants; then having condensed it and having made it strong, they (the gods) gave it to him (Indra).

**7**. Indra said, "This verily satisfies me, but it does not stay in me (does not agree with me). Find out (some means) by which it may (agree with me) stay in me". (The god said), "So (be it)!" With cooked (milk) they made it remain within him (Indra). Being verily one, it is said to be many as it were. Being verily milk, it is both too. Wherefore Indra said, 'This indeed pleases (*dhinoti*) me, therefore this is (known as) *'dadhi'* (curd). Wherefore they made it remain within him with cooked (milk), therefore it is (known as) cooked *'śṛta'*.

स एतेनेन्द्रो यथाꣳशुराप्यायेतैवमाप्यायताप पाप्मानꣳ हरिमाणमहतैष आमावास्यस्य बन्धुः स य एवं विद्वान्त्संनयत्येवꣳ हैव प्रजया पशुभिराप्यायतेऽप पाप्मानꣳ हते तस्मादाहुर्नासोमयाजी संनयेदिति सोमाहुतिरिव वा एषा सैषानवरुद्धा सोमयाजिन इति तदु समेव नयेन्न वै न्वत्रान्तरेण शुश्रुमं सोमेन नु मा याजयताथ मे संनेष्यथेति न मेदं धिनोति यन्मा धिनवत्तन्मे कुरुतेति वाव सोऽब्रवीत्तस्माद्वप्यसोमयाजी समेव नयेत् ॥ ८ ॥

वार्त्रघ्नं वा एतद्धविर्यत्पौर्णमासं वृत्रꣳ ह्येतेनेन्द्रोऽहन्वृत्रहत्यमेवामावास्यं वृत्रꣳ ह्यस्मा एतज्जघ्नुष आप्यायनमकुर्वन् ॥ ९ ॥

वार्त्रघ्नं वा एतद्यदामावास्यꣳ स यदेताꣳ रात्रिं न पुरस्तान्न पश्चाद्ददृश एष वाव वृत्रो यच्चन्द्रमाः सर्वमेवैनमेतद्धन्ति नास्य किञ्चन परिशिनष्टि सर्वꣳ ह वै पाप्मानꣳ हन्ति न ह पाप्मनः किञ्चन परिशिनष्टि य एवमेतद्वेद ॥ १० ॥

तद्धैके दृष्ट्वोपवसन्त्यद एवादो देवानामन्नमविक्षीणमित्यथैभ्यो वयमित[१०] उपप्रदास्याम इति तद्वै समृद्धं यदविक्षीणे पूर्वेऽन्नेऽथापरमन्नमागच्छतीति स ह स बह्वन्न एव भवति यस्तथोपचरत्यसोमयाजी तु ह भवति क्षीरयाज्यदो ह्येवासौ सोमो राजा देवानामन्नं भवत्यथ यथैव पुरा केवलीरोषधीर्जग्ध्वा केवलीरपः पीत्वा केवलं पयो दुहत एवꣳ ह्येव तद्भवति तस्माद्यदैवैनं न पुरस्तान्न पश्चात्पश्येत्तर्ह्येवोपवसेत्तर्हि वा एष इमं लोकमागच्छति सोऽस्मिँल्लोकेऽपश्चौषधीश्च प्रविशति तमेवमद्भ्यश्चौषधिभ्यश्च[११] संभृत्याहुतिभ्यो जनयति स एष आहुतिभ्यो जातः पश्चाद्ददृशे तद्वा

१०. वयमिति TE

११. औषधीभ्यश्च M, V 1

8. Just as the *soma* plant will grow strong verily thus did Indra grow (strong) with this (offering of cooked milk and curds) and destroyed the evil yellowness (disease marked by the body becoming yellow—jaundice). This is the sense of *'amāvāsyā'* (offering made in the ritual on *amāvāsyā*). He who knowing thus makes the *sānnāyya* (offering of curd and milk mixed together)—he verily prospers thus with progeny and cattle and detroys evil. Therefore they say, "One who has not performed the *Soma* sacrifice shall not perform the *'sānnāyya'*, for this (*Sānnāyya*) is indeed like the offering of *soma*. This is not accepted (permitted) for one who is not a *Soma*-sacrificer". There, one (who has not performed the *soma* offering) may well perform the *sānnāyya* offering. Indeed we have not heard it (said by Indra) about this (in this context), "Surely sacrifice to me with *soma*. And then you will make the *sānnāyya* offering to me". He indeed said, "This does not please (satiate) me; prepare for me that which may satisfy me". Therefore even one who has not performed the *Soma* sacrifice may verily offer *sānnāyya*.

9. This *'havis'* which is offered on the full moon day is indeed what belongs to the killer of Vṛtra. For, Indra killed Vṛtra with this. What is offered on the new moon day is also for the slayer of Vṛtra, for they prepared this invigorating thing thus for this one (Indra) who had slain Vṛtra.

10. This (*havis*) which is offered on the new moon day is indeed for the slayer of Vṛtra. It is this moon which indeed is Vṛtra in that it was not seen in the east and was not seen in the west (on the new moon day). He (Indra) kills him (Vṛtra) thus entirely and leaves over nothing of him. He who knows this to be thus verily destroys entire evil (sin) and leaves over nothing of the evil.

11. There, some fast after having seen (the moon) (on the fourteenth day of the waning fortnight), thinking, "Yonder, verily yonder, the food of god is not completely exhausted. And then we shall offer (food) from here". That surely is prosperity wherein more food arrives when the earlier (stock of) food has not been exhausted. He who performs so becomes indeed one with much food. But he becomes one who does not sacrifice with (offer) *soma*; (he is) only the (sacrificer with) offerer of milk. Yonder (in heaven), that King Soma becomes the food of gods. But then this becomes just like this, verily as formerly (before the new moon day) (the cows), produce mere milk, after having eaten the mere plants (into which the moon—Soma had not entered) and having drunk mere waters (into which the moon-Soma had not entered). Therefore one may fast only when he may not see this (moon) in the east and not see it in the west. For verily then this (moon) comes to this world; he enters the plants and the waters in this world. Having collected him (the moon—Soma) thus (in the form of milk) from the waters and the plants, he (the performer of the sacrifice) produces him from the oblations (that have been offered. This (moon) who has arisen from the offering is seen in the west. Then indeed does this food of the gods (the moon) that has not been

एतदविक्षीणं देवानामन्नं परिप्लवतेऽविक्षीणꣳह वा अस्यास्मिँल्लोकेऽन्नं भवत्यक्षीय-ममुष्मिँल्लोके सुकृतं य एवमेतद्वेद ॥ ११ ॥

तद्वा एताꣳ रात्रिं देवानामन्नममुतः प्रच्यवते तदिमं लोकमागच्छति ते देवा ईक्षन्ते कथं न इदं न पराक्स्यात्कथं न इदं पुनरागच्छेदिति ते ह य एव संनयन्ति तेष्वेवाशꣳसन्त एत एव नः संभृत्य प्रदास्यन्तीत्याह वा अस्मिञ्छꣳसन्ते स्वाश्च निष्ट्याश्च य एवमेतद्वेद य उ वै परमतां गच्छति तस्मिन्नाशꣳसन्ते ॥ १२ ॥

अथ यद्वैवैताꣳ रात्रिं न पुरस्तान्न पश्चाद्ददृश एष वा इन्द्रो य एष तपत्यथैष वृत्रो यच्चन्द्रमाः[१२] सोऽस्यैष भ्रातृव्यजन्मा तमेतद्ग्रसते तस्माद्यद्यपि पुरा विदूरमिवोदेत्युपैवैताꣳ रात्रिं न्याप्लवते सोऽस्य व्यात्तमापद्यते तं ग्रसित्वोदेति तस्मान्न पुरस्तान्न पश्चाद्ददृशे ग्रसते ह वै द्विषन्तं भ्रातृव्यमयमेवास्ति[१३] नास्य द्विषन्भ्रातृव्य इति हैनमाहुर्य एवमेत-द्वेद ॥ १३ ॥

तं निर्धीय निरस्यति स एष निर्धीत इव पश्चाद्ददृशे स उ एतस्यैवान्नाय[१४] पुनराप्यायते यदि ह वा अस्य द्विषन्भ्रातृव्यो वणिज्यया वा केन चिद्वा संभवत्येतस्य हैवान्नाय संभवति य एवमेतद्वेद ॥ १४ ॥

तद्धैके महेन्द्रायेति[१५] कुर्वन्तीन्द्रो वा एष पुरा वृत्रस्य वधादित्यथ वृत्रं जघ्निवान्यथा महाराजो विजिग्यान एवं महेन्द्र इति तद्विन्द्रा[१६]येत्येव कुर्यादिन्द्रो ह्येवैष पुरा वृत्रस्य वधादिन्द्रो वृत्रं जघ्निवाꣳस्तस्मादिन्द्रायेत्येव कुर्यात् ॥ १५ ॥ इति द्वितीयं ब्राह्मणम्॥

१२. यश्चन्द्रमाः P1, P2, H
१३. अयमेवास्मिन्नास्य V 1
१४. एतेनैवान्नेन M
१५. माहेन्द्रायेति TE, P1, P2
१६. तद्धिन्द्राये TE

exhausted float about (in the sky). He who knows this thus, for him food in this world is not exhausted and his merit becomes inexhaustible in the yonder world.

**12.** Then, this night (of the new moon) the food of the gods slips down, from yonder (heaven) and it reaches this world. Those gods observe, "How can it be (made) that this (our food) will not be away from us and how will it come back to us?" They have their hope only on those who offer the *sānnāyya*, thinking, "These (performers of *sānnāyya*) only will offer to us, having collected (it). He who knows this thus—in him do his own kinsmen and strangers have hope. They have hope in him who verily attains supremacy.

**13.** And then, that he (the moon) is not seen this night in the east and is not seen in the west (is due to this); this one that blazes (viz. the sun), is indeed Indra and this one viz. the moon is verily Vṛtra. He (the moon Vṛtra) is a born enemy of this (sun-Indra). Him does he (the sun) devour. Therefore, even though, earlier, he rises far away, this night he floats down near him and he (the moon Vṛtra) reaches the open mouth of this (sun-Indra). He (the sun) rises, having devoured him. Therefore he (the moon) is not seen in the east and is not seen in the west.For, he (Indra-sun) indeed devours his hateful enemy. About him, who knows it thus, they say, "This person alone exists and not his hateful enemy".

**14.** Having sucked him completely, he (the sun) throws him out. This one (the moon) is (later) seen in the west like one who has been completly sucked out. He grows again verily for (serving as) the food of this very one (the sun). His hateful enemy who thrives by trade or any (other) (means) prospers only to be the food of this person who knows this to be so.

**15.** There, some people make (offer) it as for 'Mahendra', (saying), "This one was Indra before the slaying of Vṛtra. And then is killed Vṛtra; like (a king becoming) a great king who has attained victory. (This one) thus is Mahendra (the great Indra)". But one may make (offer) it for merely as for Indra. For this one was indeed Indra before killing Vṛtra. Indra (it was that) killed Vṛtra. Therefore one may make (offer) it merely as "for Indra". (Second Brāhmaṇa Ends)

## तृतीयं ब्राह्मणम्

स वै पर्णशाखया वत्सानपाकरोति स यत्पर्णशाखया वत्सानपाकरोति यत्र वै गायत्री सोममच्छापतद्देवेभ्यस्तस्या आहरन्त्या अपादस्तो[१]भ्यायत्य पर्णं प्रचिच्छेद गायत्र्या वा सोमस्य वा राज्ञस्तत्पतित्वा पर्णोऽभवत्तस्मात्पर्णो नाम स यत्तत्र किञ्चित्सोमस्य न्यक्तं तदिहाप्यसदिति तस्मात्पर्णशाखया वत्सानपाकरोति ॥ १ ॥

तामाच्छिनत्तीषे त्वेति वृष्टये तदाह यदिषे त्वेत्यूर्जे त्वेत्यनुमार्ष्टि यद्वृष्टो[२]दूर्ग्रसो जायते तस्मा उ एतदाह तस्मादाहोर्जेत्वेत्यथाह मातृभिर्वत्सान्त्समवर्जतेति[३] ॥ २ ॥

स वत्समुपस्पृशति वायवस्थेत्ययं वाव वायुर्योऽयं पवत एष ह वा इदं प्रप्याययति यदिदं किञ्च वर्षत्येत उ वा एताः प्रप्याययति[४] सो एतेषां वायुता तस्मादाह वायवस्थेत्युपायवस्थेत्यु हैक आहुस्तदु नाद्रियेत ॥ ३ ॥

अथ धेनुमुपस्पृशति देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण इति सविता वै देवानां प्रसविता सवितृप्रसूता यज्ञꣳ संभरानिति श्रेष्ठतमाय कर्मण इत्याप्यायध्वमघ्न्या इन्द्राय भागमिति स यथैवादो देवतायै हविर्गृह्णन्नादिशत्येवमेवैतद्देवतया आदिशति यदाहेन्द्राय भागमिति प्रजावतीरनमीवा अयक्ष्मा इति नात्र तिरोहितमिवास्ति मा व स्तेन ईशत माघशꣳस इति मा वः काश्चन नाष्ट्रा ईशतेत्येवैतदाह ध्रुवा अस्मिन्गोपतौ स्यात बह्वीरित्यनपक्रमिण्योऽस्मिन्यजमाने बह्व्यः स्यातेत्येवैतदाहाथाहवनीयागारस्य वा गार्हपत्यागारस्य वा पूर्वार्ध उपगूहति यजमानस्य पशून्पाहीति ब्रह्मणैवैतद्यजमानस्य पशूनुप्तये परिददाति तस्यामेव पवित्रं करोति वसोः पवित्रमसीत्येतावतैव यज्ञो वै वसुर्यज्ञस्य पवित्रमसीत्येवैतदाह ॥ ४ ॥

१. See Notes
२. यो वृष्टा Ca
३. See Notes
४. प्रप्याययन्ति Ca

## BRĀHMAṆA III

1. He removes the calves with a (leafy) twig of the Palāśa (tree). Why he drives the calves away with a Palāśa twig is (this); when Gāyatrī flew towards Soma, as she was bringing it for the sake of the gods, a footless thrower (of arrows) (archer) cut off a feather of Gāyatrī or of King Soma with effort. Having fallen down, it became the *parṇa* (Palāśa tree). Hence it came to be known as *Parṇa* (feather—Palāśa). (Thinking) that something of Soma may be hidden (inherent) here (in the Palāśa) too, therefore he drives off the calves with the Palāśa twig.

2. He snaps it (the Palāśa twig), chanting, "You (I take) for food (nourishment)". In that he says, "You, for nourishment" he says (means), "For rain". He cleans it (makes it even) chanting, "You-for the sap". What sap, essence, arises from the rain, for that he says thus. Therefore says he, "You for the sap". And then he says, "Gather the calves with their mothers".

3. He touches the calf, chanting, "Ye are the winds". This is the wind, indeed, that blows (purifies). This (wind) verily makes the rain that falls here grow. These (winds) indeed make these (cows) grow (fat). That is the 'wind-ness' (blowing nature) of these (winds). Therefore he says, "The winds ye are". Indeed some say, "Ye are the approachers". One need not favour (adopt) it.

4. Then he touches the cow, chanting, "May the god Savitṛ deliver you for the most glorious ritual!" Verily Savitṛ is the impeller of the gods. Thinking, "May these (cows), having been impelled by Savitṛ, prepare the sacrifice!" (He says), "For the most glorious ritual". Therefore he says for the sacrifice, "For the most glorious ritual". (He chants), "Oh inviolable ones! Make the share increase for Indra". Just as taking up that *havis* (sacrificial food) he announces it to that deity, in the very same manner he announces it thus to this deity when he says, "The share for Indra". (He chants), "You that have (abundant) offspring and that are free from disease and free from consumption". In this there is nothing that is obscure as it were. (He chants), "May the thief not have power over you, may not the ill-wisher!" (By this) he verily says (means), "May not any destructive beings have power over you". (He chants), "May you be firm (not going away) in the case of this lord of cattle and (may you be) numerous". He verily says (means) this, "Not moving away may you be firm and (be) numerous in the case of this sacrificer". He conceals it in the fore-part (eastern part) of the *Āhavanīya* apartment or of the *Gārhapatya* apartment; chanting "Protect the cattle of the sacrificer". Thus he makes over the sacrificer's cattle for protection, verily by means of the *mantra* (chant) verily on it (the twig) he puts, a '*pavitra*' (purifier-ring of sacred grass) chanting merely this, "You are the purifier of the Vasu". Indeed the sacrifice is Vasu. Thus he verily says (means), "You are the purifier of the sacrifice."

यवाग्वैताꣳ रात्रिमग्निहोत्रं जुहोत्यादिष्टं वा इदं देवतायै हविर्गृहीतं भवति यत्पयः स यद्ध पयसा जुहुयाद्यथान्यस्यै देवतायै हविर्गृहीतं तदन्यस्यै जुहुयादेवꣳ ह तत्समदꣳ ह कुर्यात्तस्माद्यवाग्वैताꣳ रात्रिमग्निहोत्रं जुहोत्युपक्कसोखा भवत्यथाहोपसृष्टां मे प्रब्रूतादिति ॥ ५ ॥

स उखामादत्ते द्यौरसि पृथिव्यसीत्युपस्तौत्येवैनामेतन्महयत्येव मातरिश्वनो घर्मोऽसीति यज्ञमेवैनां[५] तत्करोति यथा घर्मं प्रवृञ्ज्यादेवं प्रवृणक्ति विश्वधाः परमेण धाम्ना दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीदिति दृꣳहत्येवैनामेतदशिथिलामेव करोति मा ते यज्ञपतिर्ह्वार्षीदित्यह्वलामेवैतद्यजमानायाशास्ते ॥ ६ ॥

अथ पवित्रमधि निदधाति तत्प्रागधि निदध्यात्प्राची हि देवानां दिगथो उदगधि निदध्यादयं वाव पवित्रं योऽयं पवत एष हीमाँल्लोकाꣳस्तिर्यङ्ङिव[६] पवते तस्मादुदगेवाधि निदध्याद्यथा वा अदः पवित्रेण सोमꣳ संपवयन्त्येवमु वा एतेनैतत्संपवयत्युदग्दशेन वै तेन संपवयन्ति तस्मादुदगेवाधि निदध्यात् ॥ ७ ॥

सोऽधि निदधाति वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारमिति यज्ञो वै वसुर्यज्ञस्य पवित्रमसीत्येवैतदाह शतधारꣳ सहस्रधारमित्युपस्तौत्येवैनदेतन्महयत्येवाथ[७] तिसृभ्यो दोग्धोर्[८]वाचंयमो भवति वाग्वै यज्ञो विक्षुब्धो यज्ञं तनवा इति ॥ ८ ॥

अथानीयमानमभिमन्त्रयते देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वेति स यथैवादः पवित्रेण सोमꣳ संपवयन्त्येवमेवैतेनैतत्संपवयत्यथ पृच्छति कामधुक्ष इत्यमूमिति सा विश्वायुरिति सा विश्वकर्मा सा विश्वधाया इति स यदेवं

५. यज्ञमेवैनं TE

६. तिर्यङ् पवते TE, Ca, L,P

७. एवाथा Ca

८. See Notes

5. This night he performs the *Agnihotra* with rice-gruel. This thing viz., milk that is taken up as an oblation is what has (already) been announced for a (particular) deity. Should he make the offering with milk then it would be just as he might be offering to another deity the oblation that has been taken up for one (particular) deity. Thus he would be creating a conflict. Therefore this night he performs the *Agnihotra* only with rice-gruel. The pot is got ready. Then he says, "Announce my (cow) as having been let near (the calf)".

6. He takes up the pot, chanting, "You are the sky, you are the earth". Thus he indeed praises it. He verily glorifies it, chanting, "You are the cauldron of Mātariśvan". That way he makes sit the very sacrifice. He heats it on fire as he would heat a kettle, chanting, "Oh protector of all (universe); be firm with the supreme abode. Do not waver. May your lord of the sacrifice not waver (be not unsteady)!" Thus he prays indeed for steadiness for the sacrificer.

7. Then he places (on the pot) a *pavitra* (purifying ring of sacred grass). He should place it eastward; for, the east is the quarter of the gods. Or, he may place it northward (with its tip towards the north). This (wind) that blows is indeed the purifying means. Verily this one (the wind) blows, as it were, across the worlds. Hence one should place it (*pavitra*) only towards the north. Just as they then purify *soma* with the *pavitra* (with its tip towards the north), in that same manner he now purifies this with this (*pavitra*). Therefore, they indeed purify with it that has its fringe northward. Therefore, he should place it only northward.

8. He places it down, chanting, "You are Vasu's purifying means with a hundred streams; you are Vasu's purifying means with a thousand streams". Verily Vasu is the sacrifice. He verily says (means), "You are the purifying means of the sacrifice". He praises it indeed as "Having a hundred streams", "Having a thousand streams". He thus glorifies it indeed. Then he maintains silence to milk from three (cows). Speech indeed is the sacrifice. (He mantains silence while milking) thinking, "May I perform the sacrifice undisturbed".

9. He sanctifies (the milk) which is brought, chanting, "May god Savitṛ purify you with Vasu's purifying means that has a hundred streams (edges) and that cleanses well". Just as they then purify *soma* with a *pavitra*, in the same manner does he now thus purify (the milk). And then he asks, "Which (cow) have you milked?" (The milker replies), "That younder one". He (the Adhvaryu says), "She is the life of all"

पृच्छति वीर्याण्येवास्वेतद्दधाति स वै तिस्रो दोग्धि त्रयो वा इमे लोका एभ्य एवैनदेतल्लोकेभ्यः संभरति ॥ ९ ॥

अथ कामं वावद्यतेऽथ यस्मिन्पात्रे दोहयन्ति तदुदस्तोकं पलीङ्ग्य प्रत्यानयति यदिह किञ्चित्पयसोऽहायि तदिहाप्यसदिति पयसश्चैव सर्वत्वायेदꣳ हि यदा वर्षत्यथौषधयोऽजायन्त ओषधीर्जग्ध्वापः पीत्वा तस्यैष उभयस्य रसः संभवति तस्मादुदस्तोकं पलीङ्ग्य प्रत्यानयत्युद्वास्यातनक्ति तीव्रीकरोत्येवैनं तत् ॥ १० ॥

स आतनक्तीन्द्रस्य त्वा भागꣳ सोमेनातनच्मीति स यथैवादो देवतायै हविर्गृह्णन्नादिशत्येवमेवैतद्देवताया आदिशति यदाहेन्द्रस्य त्वा भागमिति सोमेनातनच्मीति[१०] स्वदयत्येवैनं तदथोदन्वता[११] कꣳसेन वा चमसेन वा मृन्मयेनापिदधाति वज्रो वा आपो वज्रमेवास्यैतदुपरिष्टादभिगोप्तारं करोति नेदेनदुपरिष्टान्नाष्ट्रा रक्षाꣳस्यवमृशानिति वज्रो हि नाष्ट्राणाꣳरक्षसामपहन्ता तन्निहितमभिमन्त्रयते विष्णो हव्यꣳ रक्षस्वेति यज्ञो वै विष्णुस्तस्मा एवैतद्गुप्तये परिददाति सुगुप्तमसदिति ॥ ११ ॥ इति तृतीयं ब्राह्मणम् ॥

## चतुर्थं ब्राह्मणम्

ऋणꣳ ह वाव जायते जायमानो योऽस्ति स देवेभ्य ऋषिभ्यः पितृभ्यो मनुष्येभ्यः ॥ १ ॥

स यदेव यजेत तेन देवेभ्य ऋणं जायते तद्धि तेभ्यः करोति यदेनान्यजते यदेभ्यो जुहोति ॥ २ ॥

अथ यदेवानुब्रुवीत तेनर्षिभ्य ऋणं जायते तद्धि तेभ्यः करोति यदनुब्रूत ऋषीणां निधिप इति ह्यनूचानमाचक्षते ॥ ३ ॥

९. आतनक्मीति Ca, see Notes

१०. ibid.

११. उदन्वतो P

(*Visvāyus*), "She has universal action" (*Viśvakarman*), "The sustainer of all" (*Viśvadhāyā*) (about the three cows respectively). The reason why he asks thus is that thereby he puts energies into them. He verily milks three (cows). Indeed these worlds are three. From these worlds themselves he thus gathers (the milk).

**10**. Thereafter he talks profusely (i.e. breaks his silence), at will. After having whirled a little water in it, he brings back the vessel in which they make the milking, thinking, "What little of the milk was left herein, may that too be here! This is indeed for (securing) the fulness of the milk. When it rains, then the plants come up. (On the cows) having eaten the plants and drunk the waters, this (the milk) arises as the essence of both. Therefore he brings back (the vessel) after having whirled a little water (in it). Removing it he coagulates it and thus makes it verily strong (sharp).

**11**. He coagulates it, chanting "With *soma*, do I coagulate you who are Indra's share". Just as then (formerly) taking the *havis* (sacrificial food) for a deity he announces it, in the very same manner he announces for this deity. In that he says, "You the share of Indra I coagulate with *soma*". Thereby he verily sweetens this (i.e. makes this delectable). Then he covers it with a cup or jug of water, which is made (of any material but) not of earth. Indeed water is the thunderbolt. Thus he verily makes the thunderbolt over it as its protector, lest the destructive Rakṣasas should touch this (defile this) from above. For, the thunderbolt is the dispeller of the destructive Rakṣasas. That (jug or cup) which has been placed (as a lid) he consecrates, chanting, "Oh Viṣṇu ! Protect the oblation". Indeed Viṣṇu is the sacrifice. To him verily he thus hands it over for safeguarding, thinking, "May this be well protected". (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

**1**. A person who exists, being born, indeed is born as (one owing) a debt to the gods, the Ṛṣis and the manes.

**2**. In that he should perform a sacrifice, by that arises (by that is redeemed ?) a debt to the gods, for, he performs it for the sake of the gods in that he sacrifices to (worships) the gods and in that he offers oblations to them.

**3**. And in that he should recite (the Vedas), by that arises (is redeemed?) the debt to the Ṛṣis. That he recites (the Vedas) he indeed performs it for them. Verily they call the person who has studied the Vedas 'The guardian of the treasure of the Ṛṣis'.

अथ यदेव प्रजामिच्छेत तेन पितृभ्य ऋणं जायते तद्धि तेभ्यः करोति यत्प्रजामिच्छते[1] तेनो हि तेषाꣳ संतताव्यवच्छिन्ना प्रजा भवति ॥ ४ ॥

अथ यदेव वासयेत तेन मनुष्येभ्य ऋणं जायते तद्धि तेभ्यः करोति यदेनान्वासयते यदेभ्योऽशनं ददाति स यो हैतानि सर्वाणि करोति स ह कृतकर्मा तस्य ह सर्वमाप्तꣳ सर्वं जितम् ॥ ५ ॥

स येन देवेभ्य ऋणं जायते तदेतदवदयते यद्यजते स यदग्नौ जुहोति तद्वा एभ्यस्तदवदयते तस्माद्यत्किञ्चाग्नौ जुह्वति तदवदानं नाम ॥ ६ ॥

तद्वै चतुरवत्तं भवतीदं वा अनुवाक्याथ याज्याथ वषट्कारो यस्यै देवतायै हविर्भवति सा चतुर्थ्येवꣳ हि देवता अवदानान्यन्वायत्ता अवदानानि वा देवता अतिरिक्तꣳ ह तदवदानं यत्पञ्चमं कस्मा उ हि तदवद्येत् ॥ ७ ॥

उतो पञ्चावत्तं भवति पाङ्क्तो वै यज्ञः पाङ्क्ताः पशवः पञ्चर्तवः संवत्सरस्यैषो पञ्चावत्तस्य संपद्बहुर्हैव प्रजया पशुभिर्भवति यस्यैवं विदुषः पञ्चावत्तं क्रियत इतरं त्वै[2] प्रज्ञातं कौरुपाञ्चालं यच्चतुरवत्तम् ॥ ८ ॥

स यावन्मात्रमिवैवावद्येन्मानुषꣳ ह कुर्याद्यन्महदवद्येद्व्यृद्धं वै तद्यज्ञस्य यन्मानुषं तस्माद्यावन्मात्रमिवैवावद्येत् ॥ ९ ॥

स उपस्तीर्याज्यं द्विर्हविषोऽवदायोपरिष्टादाज्यमभिघारयति स यदुभयत आज्यं करोति द्वे वा आहुती सोमाहुतिरेवान्याज्याहुतिरन्या[3] सैषा केवल्येव सोमाहुतिरथैषाज्याहुतिर्यद्धविर्यज्ञो यत्पशुस्तस्मादुभयत आज्यं करोत्याज्यमेवैनत्[4]तत्करोत्येतद्वै देवानां जुष्टं यदाज्यं देवेभ्य एवैन[5]देतज्जुष्टं करोतीति न्ववदानानाम् ॥ १० ॥

१. इच्छति P1, इच्छतेतिनो TE
२. त्वैव Ca
३. अन्यास्यैषा P1, P2, H
४. एवैनं तत्करोति TE, M,P
५. एवैतज्जुष्टं P1

4. And in that he should desire for progeny, thereby arises (is redeemed?) a debt to the manes. That he desires for progeny, he does that indeed for their sake. Thereby, their progeny becomes continuous and unbroken.

5. And that he should provide shelter (to guests), by that arises (the redemption of?) the debt to men. That he shelters them, that he offers food to them, that he indeed does for their sake. He who verily performs all these actions indeed is one who has done his duty. For him everything is certainly secured, everything is won.

6. Wherefore there arises a debt towards the gods, he pays it off thus. What he sacrifices, what he offers into the fire that indeed he offers to these (gods). Therefore, whatever they offer into the fire is known as '*avadāna*' (cutting off a portion and offering it).

7. That verily contains four cuttings thus—the prayer of invitation (*anuvākyā*), then, the offering prayer (*yājyā*), then the utterance of '*Vaṣaṭ*'; and that deity for whom the oblation is made is the fourth. Thus the deities depend upon the divided sacrificial portions or the cuttings (depend on) the deities. What is the fifth cutting is certainly excessive. For what (of whom) would one cut it (and offer)?

8. Also a fivefold current (of oblation) takes place. Indeed the sacrifice is fivefold; the animals are fivefold; the seasons of the year (are) five. This indeed is the richness of the fivefold cutting. He surely becomes abundant (numerous) with progeny and cattle—he for whom who knows thus the fivefold, cutting is made. The other thing (practice) viz., the fourfold cutting is known as belonging to the Kurupāñcālas.

9. He should cut off only a limited (small) (prescribed) quantity. Should he cut off large (quantity) he would be making it human. What is human is verily ruinous for a sacrifice. Therefore he should cut off only a limited (required) quantity.

10. Having smeared (spread) *ghee* (at the inner bottom of the *juhū*) and having made two cuttings of the '*havis*', he sprinkles *ghee* on top. The reason that he puts *ghee* on both sides (bottom and top) is that these are indeed two offerings; the *soma* offering is different and the *ghee* offering is different. The *soma* offering is an (individual) offering by itself. And what is the sacrifice with '*havis*' and the animal (offering) is (the same as) this *ghee* offering. Therefore he puts *ghee* on both sides. Thus verily he makes it (the *havis*) *ghee*. Indeed this thing viz., *ghee* is pleasing to the gods. Thus he makes this pleasing to the gods. So (is it) with regard to the cuttings (of offerings).

असौ वा अनुवाक्येयं याज्या ते एते उभे योषे तयोर्मिथुनमस्ति वषट्कार एव स एष एव वषट्कारो य एष तपति स यदुदेति तदमूमधिद्रवति यदस्तमेति तदिमामधिद्रवति तेन वृष्णा वषट्कारेणेमां प्रजातिं प्रजायेते यै[६]नयोरियं प्रजातिः ॥ ११ ॥

सोऽनुवाक्यामनूच्य याज्यामनुद्रुत्य पश्चाद्वषट्करोति पश्चाद्वै परीत्य योषां वृषाधिद्रवति तदेने पुरस्तात्कृत्वा वृष्णा वषट्कारेणाधिद्रावयति स सहैव वषट्कारेण वषट्कृते वा जुहुयात्तदग्नौ योनौ रेतोभूतꣳ सिञ्चत्यग्निर्वै यज्ञस्य योनिः स ततः प्रजायते स यद्ध पुरा वषट्काराज्जुहुयाद्यथा योनौ रेतः सिञ्चेत्तदमुया स्यादेवꣳ ह तत्तस्मात्स हैव वषट्कारेण वषट्कृते वा जुहुयात् ॥ १२ ॥

देवपात्रं वा एतद्यद्वषट्कारः स यथा पात्र उद्धृत्य प्रयच्छेदेवꣳ ह[७] तत्तस्मात्सहैव वषट्कारेण वषट्कृते वा जुहुयादथ यद्ध पुरा वषट्काराज्जुहुयाद्यथा पुरा पात्रादधो भूमौ निदध्यात्तदमुया स्यादेवꣳ ह तत्तस्मात्सहैव वषट्कारेण वषट्कृते वा जुहुयात् ॥ १३ ॥

असौ वा अनुवाक्येयं याज्या सेयं गायत्री त्रिष्टुबसौ सोऽमूमनुवाक्यामनुब्रुवन्नसौ ह्यनुवाक्येमामन्वाह गायत्रीꣳ ह्यन्वाहेयꣳ हि गायत्र्यथ त्रिष्टुभा यजन्ननया[८] यजतीयꣳ हि याज्या तदमुष्या अधि वषट्करोत्यसौ हि त्रिष्टुप्तदेने सयुजौ करोति तस्माद्धिमे संभुञ्जाते अनयोरनु संभोगमिमाः सर्वाः प्रजाः संभुञ्जते ॥ १४ ॥

इङ्खयन्निवानुवाक्यामनुब्रूयाद्बार्हतꣳ हि तद्रूपमदो हि बृहत्क्षिप्रमिव याज्यया त्वरेत राथंतरꣳ हि तद्रूपमिदꣳ हि रथंतरꣳ ह्वयति ह वा अनुवाक्यया[९] तस्मादनुवाक्याया रूपꣳ हुवे हवामह आगच्छेदं बर्हिः सीदेति ह्या[१०]ह्वयति ह्यनुवाक्यया प्रयच्छति ह

६. योनयो TE

७. हि H

८. यजन्ननुयायजतीयꣳ Pa, B, P2, H

९. अनुवाक्या TE

१०. ह्यह्वयति Ca

11. That is the prayer of invitation and this is the prayer of offering. These two, both of them, are females. With (in) *'Vaṣaṭkāra'* itself there is (formed) a pair of those two. (Each of them forms a pair with the *'vaṣaṭkāra'*). This (sun) who scorches is himself the *'Vaṣaṭkāra'*. When he rises, he rushes towards the yonder (sky). When he sets, then he rushes towards this (earth). With *'Vaṣaṭkāra'* the male, they (the two females viz. the sky and the earth) bring forth this offspring which is this offspring of these two.

12. Having recited the prayer of invitation and having pronounced the offering prayer in sequence, thereafter he pronounces the *Vaṣaṭkāra*. Indeed the male covers the female, having taken her from behind. Hence, he, placing these two (*anuvākyā* and *yājyā*) in front, causes them to be covered by the male viz. *Vaṣaṭkāra*. He should pour the offering either along with the *Vaṣaṭkāra* or after the *Vaṣaṭkāra* has been uttered. Thus he pours into the genitals, the fire, what has become the semen (seed). Indeed Agni is the genitals (source) of the sacrifice. If (the sacrifice) is born out of it (Agni), should he, then, pour the offering before *'Vaṣaṭkāra'*, it would be in this manner just as he might pour the semen in non-genitals. It is indeed so. Therefore he may make the offering along with *Vaṣaṭkāra* itself or after *Vaṣaṭkāra* has been made.

13. This thing namely *Vaṣaṭkāra* is indeed the vessel of the gods. It is just as one would hand over after having taken (the food) in the vessel. Therefore one should pour the offering along with the *Vaṣaṭkāra* itself or after the *Vaṣaṭkāra* has been made. Should he pour it before the utterance of *Vaṣaṭ*, it will be in this manner that one may put it down on the earth before ( taking it into) the vessel. It is indeed so. Therefore one may pour the offering along with *Vaṣaṭkāra* itself or after *Vaṣaṭkāra* has been made.

14. The yonder one (the sky) is certainly the prayer of invitation (*anuvākyā*). This (earth) is the offering prayer (*yājyā*). This (earth) is Gāyatrī; the yonder one (sky) is Triṣṭubha. Reciting that prayer of invitation—for that yonder one (sky) is *anuvākyā*—he verily recites this Gāyatrī; for this (earth) is Gāyatrī. Worshipping with (reciting) the offering prayer in— 'Triṣṭubha', he worships (recites the offering prayer) with this (Gāyatrī), for this (earth—Gāyatrī) is the offering prayer. Then he utters *'Vaṣaṭ'* for the yonder one (sky), for that one is Triṣṭubha. Thus he makes these two to be of common union (to be together). Therefore these two eat together. Following the common feasting of these two, all these creatures consume food together.

15. He should recite the *anuvākyā* (prayer of invitation), making it move (gently) as it were; for its form is of *'bṛhat'* (the big). The yonder one (sky) is indeed huge *(bṛhat)*. With the offering prayer he should hurry up quickly as it were. For its form is of *'Rāthantara'*. This (earth) is indeed *'Rathantara'*. He verily calls with the prayer

वाव याज्या तस्माद्याज्याया रूपं वीहि हविर्जुषस्वाद्धि पिब मत्स्वावृषायस्व प्रेति यत्प्रेहि याज्याया यच्छति पुरस्ताल्लक्षणा [११]तस्यानुवाक्या स्यात् ॥ १५ ॥

असौ वा अनुवाक्या तस्या अमुष्या अवस्ताल्लक्ष्म चन्द्रमा नक्षत्राणि सूर्य उपरिष्टाल्लक्षणा याज्या स्यादियं वै याज्या तस्या अस्या उपरिष्टाल्लक्ष्मौषधयो वनस्पतय आपोऽग्निरिमाः प्रजाः सा ह त्वै समृद्धानुवाक्या यस्याः प्रथमं पदमभिव्याहरन्देवतामभिव्याहरति सो ह समृद्धा याज्या यस्या उत्तमात्पदाद्देवतायै वषट्क्रियते वीर्यं वा ऋचो देवता तदुभयत एवैतद्वीर्येण परिगृह्य तस्यै देवतायै हविः प्रयच्छति यस्या देवताया भवति ॥ १६ ॥

स वै वौगित्याह वाग्वै वषट्कारो वाग्वै रेतो रेत एवैतत्सिञ्चति षळृतवो वै षळृतुष्वेवैतद्रेतः सिञ्चति तदृतवो रेतः सिक्तमिमाः प्रजाः प्रजनयन्ति ॥ १७ ॥

अथ देवाश्च ह वा असुराश्चोभये प्राजापत्याः प्रजापतेः पितुर्दायमुपेयुरेतावेवार्धमासौ य एवापूर्यते तं देवा योऽपक्षीयते तमसुरास्ते ह देवा ईक्षां चक्रिरे कथं न्विममपि संवृञ्जीमहि योऽयमसुराणामिति कथं नु न इमा उभौ स्यातामिति ते हार्चन्तः श्राम्यन्त एतꣳ हविर्यज्ञं ददृशुर्यद्दर्शपूर्णमासौ ताभ्यामीजिरे ताभ्यामिष्ट्वापीतरꣳ[१२] समवृञ्जत यदो वा अर्द्धमासौ परिप्लवेते अथ मासो भवति मासशः संवत्सरः सर्वꣳ संवत्सरः सर्वमसुराणाꣳ सपत्नानाꣳ समवृञ्जत सर्वस्मादेनान्निरभजन्सर्वꣳ सपत्नानाꣳ संवृङ्क्ते सर्वस्मात्सपत्नान्निर्भजति य एवमेतद्वेद ॥ १८ ॥

११. ल्लक्षणानुवाक्या Ca, H,B

१२. इतर समवृञ्जत Ca

of invitation. Therefore, the form of (expression in) the *anuvākyā* (prayer of invitation) is 'I call', 'we call', 'come here' 'sit on the *barhis* (seat of holy grass)'; for he calls with the *anuvākyā*. With the *yājyā* (offering prayer) he offers (gives away), indeed. So, the form of (expression in) the *yājyā* is 'accept', 'relish the *havis* (sacrificial food)', 'eat', 'drink', 'rejoice', 'act like a bull (fall to it with gusto)', 'forward'. For he offers indeed with the *yājyā*. The *anuvākyā* should contain the name (distinctive feature) (of the deity) in the beginning.

**16.** The yonder one (sky) is indeed the '*anuvākyā*' of that yonder one, the distinctive mark below are the moon, the stars and the sun. The offering prayer (*yājyā*) should have its distinctive mark further on (later on and not in the beginning). This (earth) indeed is the *yājyā*. Of this, the distinctive mark on it (above it) are the plants, trees, water, fire and these creatures. That *anuvākyā* is indeed rich (full and prosperous), uttering the first word, of which one utters the (name of the) deity. That *yājyā* is indeed rich, from the last word of which, '*Vaṣaṭ*' is pronounced for the deity, for the deity is verily the vigour of the *Ṛk* (Vedic verse). Then, thus having enclosed it with vigour on both sides, he offers the sacrificial food to that deity for whom it is.

**17.** He indeed utters '*vāk*'. Verily the '*Vaṣaṭkāra*' is speech. Speech is certainly the seed. Thus he verily pours (deposits) the seed, saying '*ṣaṭ*' (six). The seasons are indeed six. Thus he deposits the seed in the seasons themselves. Then the seasons produce these creatures (out of) the seed thus deposited.

**18.** Now, the gods and the Asuras, both sprung from Prajāpati, acquired their share (of patrimony) from Prajāpati, their father. They (their shares) are these two half-months (half moons) themselves. That one which fills up that the gods (got) and that one which wanes the Asuras (got). The gods then observed, "How shall we appropriate what belongs to the Asuras?" How indeed will both these (shares) be for us?" Praising and toiling, they discovered this '*haviryajña*' (sacrifice of food offerings) viz. the new moon and full moon sacrifices. They sacrificed with those two (sacrifices). Having sacrificed with them, they appropriate the other one too. When the two half-months (half moons) float round (revolve), the month occurs; the year comes to be with month by month. The year is 'all'. They appropriated all that belonged to their rivals, the Asuras. They deprived these (Asuras) of share from everything. He (the sacrificer) who knows this thus appropriates all that belongs to his rivals and deprives his rivals of share from everything.

स यो देवानाᳬ स यवायुवत हि तेन देवा अथ योऽसुराणाᳬ सोऽयवा न हि तेनासुरा अयुवताथो इतरथाहुर्य एव देवानाᳬ सोऽयवेति न हि तमसुरा अयुवतेत्यथ योऽसुराणाᳬ स यवेत्ययुवत हि तं देवा इति सब्दमहः सगरा रात्रिर्यव्या मासाः सुमेकः संवत्सरः स्वेको ह वै नामैतद्यत्सुमेक इत्याहुर्यवाश्च ह्ययवाश्च यव्या इति यदथ येनैवैतेषाᳬ होता भवति तद्याविहोत्रमित्याचक्षते ॥१९॥ इति चतुर्थं ब्राह्मणम्॥

॥ इति षष्ठोऽध्यायः॥

**19.** That (half moon) which was of the gods, that is (called) '*yavan*'; for the gods united themselves within, indeed. And what was of the Asuras, that is (called) '*ayavan*' for the Asuras did not at all unite with it. And they also say (of it) differently. "What verily is of the gods, that is '*ayavan*', for the Asuras did not indeed unite with it". "And what belongs to the Asuras, that is (called) '*yavan*'. For, the gods united with it (got it)". Day (day-time) is (called) '*sabda*', the night '*sagarā*', the months '*yavyā*', the year '*sumeka*'. What is '*sumeka*' is verily '*sveka*'. So they say, since it is that '*yavas*' and '*ayavas*' are (both called) '*yavyās*' and since one becomes the Hotṛ of these only, they call it (the function of the Hotṛ) '*Yāvihotram*'. (Fourth Brāhmaṇa Ends)

**(Sixth Chapter Ends)**

## सप्तमोऽध्यायः

### प्रथमं ब्राह्मणम्

यज्ञेन वै देवा दिवमुपोदक्रामन्नथायं देवो योऽयं पशूनामीष्टे स इहैवाहीयत तस्माद्वास्तव्य इत्याहुर्वास्तुनि हि तदहीयत ॥ १ ॥

तद्येनैव यज्ञेन देवा दिवमुपोदक्रामंस्तेनार्चन्तः श्राम्यन्तश्चेरुरथायं देवो योऽयं पशूनामीष्टे ॥ २ ॥

स हेक्षां चक्रेऽहासि वा अन्तर्यन्ति वै मा यज्ञादिति सोऽनूच्चक्राम स एतमेव कालमुत्तरत आयतयोपोत्पेदे य एष स्विष्टकृतः कालस्ते ह देवा ऊचुर्मा स्थ इति ॥३॥

स होवाच ते वै मा यज्ञान्मान्तर्गातेति ते वै मे यज्ञ आहुतिं कल्पयतेति तथेतीह देवा ऊचुः स ह संववर्ह नास ॥ ४ ॥

ते होचुरुपजानीतेति यावतीभ्यो नो देवताभ्यो हवींषि गृहीतान्यभूवन्त्सर्वाणि तानि हुतानि कथमस्मा आहुतिं कल्पयेमोपजानीतेति ॥ ५ ॥

ते ह[1]ध्वर्युमूचुर्यथापूर्वं हवींष्यभिघारयेत्येकस्मा अवदानाय पुनराप्याययायातयामानि कुर्विति स यथापूर्वं हवींष्यभ्यघारयत्तदेकस्मा अवदानाय पुनराप्याययदयातयामान्यकरोत्तत एकैकमवदानमवाद्यत्तस्माद्वास्तव्य इत्याहुर्वास्तु हि तद्यज्ञस्याभजत यद्धुतेषु हविष्षु तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्णन्ति सर्वत्रैव स्विष्टकृदन्वाभक्त एवं ह्येनं देवा यज्ञेऽन्वाभजंस्तदग्नय इति क्रियते ॥ ६ ॥

अग्निर्वाव स देवस्तस्यैतानि नामानि यथा प्राच्या आचक्षते सर्व इति यथा बाहीका[2] धव इति रुद्र इति पशूनां पतिरग्निरिति तस्येतराणि सर्वाण्यशान्तानि नामान्यग्निरित्येवास्य शान्ततमं तस्मादग्नय इति क्रियते स्विष्टकृत इति ॥ ७ ॥

१. ते होध्वर्यु TE

२. वाहीका M, Ne, V 1

## Chapter Seven

### BRĀHMAṆA I

1. It was by means of sacrifice that the gods rose to heaven. And this god who has power over cattle was left here itself. Therefore they call (him) 'Vāstavya' (the one who is at the site). For, he was left behind then at the site (living place).

2. The gods went about praising and toiling with the same sacrifice by which they had ascended to heaven. And then, this god who rules over cattle ...

3. He saw (and thought), "I have been abandoned, indeed. They verily keep me away from the sacrifice". He rose up after them. At this very time which was the time of (performance of) *Sviṣṭakṛt* he approached at the north with a raised (weapon). The gods said, "Do not throw (the weapon)".

4. He said, thus, "You (who are such) do not exclude me from the sacrifice. You provide an oblation for me in the sacrifice". The gods said indeed, "So (be it)". He withdrew it; he did not hurl (it).

5. They said "Find out. All the oblations that were taken up for as many deities of us (as there are), (all of them) have been offered. How can we provide oblation for this one? Think out".

6. They verily told the Adhvaryu, "Sprinkle the sacrificial dishes with *ghee* as before (in order). Replenish them for a single cutting. Make them fresh (that they may not become stale)". He sprinkled *ghee* in proper order and replenished them for a single (additional) cutting and made them fresh and cut off each cutting (portion). Therefore they said (of him) 'Vāstavya'. For, he got that which remained of the sacrifice (*vāstu*—what remains) when the oblations had been offered. Hence, if for any deity they take up oblation (for offering), in everything (everywhere) 'Sviṣṭakṛt' is given a share. In this manner, indeed, did the gods take him in for a share in the sacrifice. That is made (offered) as 'To Agni'.

7. For, indeed, Agni is that God. His are these names: as the easterners call him 'Sarva' (all), Bāhīkas (call him) 'Dhava' (one who shakes), 'Rudra' (one who causes weeping), 'Paśūnāmpatiḥ' (the Lord or protector of beasts), 'Agni' (the first leader, he who was there at the outset). All other names of his are inauspicious. Only 'Agni' is the most auspicious (name) of his. Therefore is it (the offering) made as 'To Agni', 'To Sviṣṭakṛt'.

ते ह देवा ऊचुर्[3]यत्त्वय्यमुत्र चरति पुरायक्ष्महीति तन्नः स्विष्टं कुर्विति तथेति होवाच तद्वः स्विष्टं करोमीति तस्मात्स्विष्टकृत इति भवति ॥ ८ ॥

सोऽनुवाक्यामनूच्याथैतानि संपश्यत्ययाळग्निरग्नेः प्रिया धामानीत्ययाट्सोमस्य प्रिया धामान्ययाळग्नेः प्रिया धामानीत्यथ यथा देवतमयाड्देवानामाज्यपानां प्रिया धामानीति तत्प्रयाजानुयाजानाह प्रयाजानुयाजा हि देवा आज्यपा यक्षदग्नेर्होतुः प्रिया धामानीत्येवं यावत्यो देवता इष्टा भवन्ति ताः संपश्यति स यदेवꣳ संपश्यत्याहुतिमेवास्मा एतत्कल्पयित्वा तेन भूयः समशाम्यन्प्रिय एनं धामन्नु[4]पाह्वयन्त ॥ ९ ॥

तद्धैकेऽयाळग्निरग्नेः प्रिया धामानीत्युक्त्वा सोमस्यायाळग्नेरयाळित्याहुस्तदु तथा न ब्रूयाद्विलोम ह ते यज्ञस्य कुर्वन्ति येऽयाट्कारं पूर्वमुक्त्वा सोमस्यायाळग्नेरयाळित्याहुस्तस्मादयाट्सोमस्य प्रिया धामानीत्ययाट्कारमेव पूर्वं ब्रूयात् ॥ १० ॥

यक्षत्स्वं महिमानमा यजतामिति यत्र वा अदो देवता आवाहयति तद्वा अपि स्वं महिमानमावाहयति तदतः प्राङ्न किञ्चन स्वाय महिम्ने क्रियत एतेन ह तं प्रीणात्येतेनास्य सोमोऽघ आवाहितो भवति ॥ ११ ॥

एज्या इषः कृणोत्विति प्रजा वा इषः प्रजा एवैतद्यायजूकाः करोति ता इमाः प्रजा अर्चन्त्यो यजमाना आसते सो अध्वरा जातवेदा जुषताꣳ हविरिति यज्ञस्यैवास्मा एतत्समृद्धिमाशास्ते तेन हि महज्जयति यद्देवा हविर्जुषन्ते ॥ १२ ॥

अथ यदेते याज्यानुवाक्ये अत्रावक्लृप्ततमे भवतस्तृतीयसवनं वै स्विष्टकृद्वैश्वदेवं वै तृतीयसवनं पिप्रीहि देवान् उशतो यविष्ठेति तदनुवाक्याया वैश्वदेवमग्ने यदद्य विशोऽध्वरस्येति तद्याज्याया वैश्वदेवमेते हि तृतीयसवनस्य रूपं तस्मादेते याज्यानुवाक्ये अत्रावक्लृप्ततमे भवतः ॥ १३ ॥

३. ऊचुर्ये B

४. धामन्युपाह्वयन्त M

8. They, the gods, said, "What we had offered while you moved in yonder (world), please make that of us well (properly) offered!" He said, "So (be it)". I make that of yours well offered! Therefore does it become (offered) 'To Sviṣṭakṛt'.

9. Having recited the prayer of invitation (*anuvākyā*) he then observes (enumerates) these, "May Agni offer Agni's favourite abodes (things 'wealth)!" "May he offer Soma's favourite abodes!" "May he offer Agni's favourite abodes!" And according to the deity (he observes), "May he offer to the gods, consumers of *ghee*, their favourite abodes!" Thus he speaks of the fore-offerings and the after—offerings (*prayāja* and *anuyāja*). For, the *ghee*—consuming gods are indeed (i.e. they represent) the fore-offerings and after-offerings. ( He says), "May he (Agni) offer the favourite things of Agni the Hoṭṛ !" Thus he notes (enumerates) those—as many of the oblations of the deities as have been offered. The reason he observes so is that they (those deities) propitiated him (Agni) again, having arranged for an oblation to him, and that they invited him to his favourite thing.

10. About this, some say, "May he offer of Soma!" "May he offer of Agni!" After (first) having said, "May Agni offer the favourite things of Agni!" One should not say so. Verily they do contrarily (in reverse order) to the sacrifice—those who, first having uttered, *'ayāṭ'* (May he offer!) then say, "Of Soma may he offer!" "Of Agni may he offer !" Therefore one must utter '*ayāṭ*' at first, as, "May he offer (*ayāṭ*) the favourite things of Soma".

11. (He recites) "May he sacrifice, worshipping his own greatness!" When on that occasion he makes (Agni) bring the gods (when he invokes the gods) then he is really invoking his own greatness. Therefore, before this, nothing is done (offered) to his own greatness. With this he propitiates him (Agni) and by this does his unfailing (greatness) become established.

12. "May he produce (gather) food items worthy of sacrifice!" Indeed the creatures are 'food items'. Thus he verily makes the creatures devoted to perform sacrifice. These creatures worshipping remain (become) sacrificers. (He recites), "May '*Jātavedas*' (Agni who knows all things born) take to the offering with relish!" Thus he indeed prays for the enrichment (completion) of the sacrifice for his (sacrificer's) sake. In that the gods accept the oblation (with pleasure), thereby he wins much (great things).

13. Now, the reason why these two, the offering prayer and the prayer of invitation become most corresponding (to each other) is that 'Sviṣṭakṛt' is verily (equivalent to) the evening '*savana*' (libation). The evening libation indeed belongs to *Viśvedevas* (the All-gods). (He recites), "Satisfy the longing gods, Oh Youngest one!" This, of the prayer of invitation, refers to the *Viśvedevas*. "Oh Agni! Of the sacrifice! Today (you come to) the men". This, of the offering prayer, refers to the *Viśvedevas*. These two are the form of the evening libation. Therefore, these two, the *yājyā* and *anuvākyā*, become most corresponding here (on this occasion).

त त्रिष्टुभौ भवतोऽवीर्यं वै वास्तु स्विष्टकृदिन्द्रियमु वै वीर्यं त्रिष्टुबिन्द्रियमेवैतद्वीर्यं वास्तुनि स्विष्टकृति दधाति ॥ १४ ॥

अनुष्टुभा उ हैके कुर्वन्ति वास्तु स्विष्टकृद्वास्त्वनुष्टुब्वास्तुनि वास्तु दधामेति पेसुकमु वै वास्तु पिस्यति ह प्रजया पशुभिर्यस्यैवं विदुषोऽनुष्टुभौ कुर्वन्ति ॥ १५ ॥

तदु हेन्द्रद्युम्नो भाल्लवेयोऽनुष्टुभमनुवाक्यां चक्रे त्रिष्टुभं याज्यामेतदुभयतः परिगृह्णानीति स ह रथात्पपात स रथात्पतित्वा बाहुमपिशश्रे ॥ १६ ॥

स हेक्षां चक्रे यत्किमकरं तत ईदृगापदिति स[५]वै तदेव पपात यदेव यज्ञे विलोमाकरमिति तस्माद्यज्ञे न विलोम कुर्यादुभे वैवानुष्टुभौ स्यातामुभे वा त्रिष्टुभौ सच्छन्दसावेव ॥ १७ ॥

स वा उत्तरार्धादवद्यत्युत्तरार्धे जुहोत्येषा हि तस्य देवस्य दिगत उ वा उत्पेदे तमेतेन भागेनाशमयꣳस्तस्मादुत्तरार्धादवद्यत्युत्तरार्धे जुहोत्यभ्यर्ध इतराभ्य आहुतिभ्यो जुहोतीतरा वा आहुतीःपशवोऽनुप्रजायन्तेऽथैषा रुद्रिया यत्स्विष्टकृत्स यद्धेतराभिराहुतिभिः सꣳसृजेद्रुद्रियेण ह पशून् प्रसजेत्तेऽस्य गृहाः पशव उपमूर्यमाणा ईयुर्नेद्रुद्रियेण पशून्प्रसजानीति तस्मादभ्यर्ध इतराभ्य आहुतिभ्यो जुहोति ॥ १८ ॥

तदेष वाव स यज्ञो येन देवा दिवमुपोदक्रामन्यदाहवनीयोऽथ योऽहीयत स गार्हपत्यस्तस्माद्गार्हपत्यात्प्राञ्चमाहवनीयमुद्धरन्ति[६] तथैव दिवमुपोत्क्रामति ॥ १९ ॥

तमष्टासु विक्रमेष्वादधीताष्टाक्षरा गायत्री गायत्र्यैवैतद्दिवमुपोत्क्रामत्यथो एकादशस्वेकादशाक्षरा वै त्रिष्टुप् त्रिष्टुभेवैतद्दिवमुपोत्क्रामत्यथो द्वादशसु द्वादशाक्षरा वै[७] जगती जगत्यैवैतद्दिवमुपोत्क्रामति ॥ २० ॥

५. स हैतदेव Ca, B, P1

६. उद्धरति My, V 1

७. एकादशाक्षरा जगती TE, P1, P2

**14.** Those who are Triṣṭubh (verses in Triṣṭubh metre). Lacking in vigour, indeed, and residual (of the sacrifice) is Sviṣṭakṛt. Triṣṭubh is, (itself) verily virility, energy. Thus he places virility, energy, indeed, in the residue viz. Sviṣṭakṛt.

**15.** Some perform it with Anuṣṭubh (verses in the Anuṣṭubh metre), thinking, "The Sviṣṭakṛt is the residue; the Anuṣṭubh is residue. Let us put the residue in the residue". The residue (the sacrificial site) is prone to extend. He, for whom who knows thus, they make the two Anuṣṭubh verses (one for *anuvākyā* and the other for *yājyā*), verily prospers with progeny and cattle.

**16.** In that matter, Indradyumna Bhāllaveya made (use of) an Anuṣṭubh (verse) as prayer of invitation and a Triṣṭubh (verse) as the offering prayer, thinking, "Let me thus enclose on both sides (or let me obtain from both)". He fell down from his chariot. Having fallen from the chariot he broke (dislocated) his arm.

**17.** He observed (thought), "I have done something whence such a danger (has befallen me)". He concluded only this, "What I did verily in reverse order (wrongly) in sacrifice (has brought me this disaster)". Therefore one should not violate (sequence) in the sacrifice. Both (the *anuvākyā* and the *yājyā*) should be verily (of the) Anuṣṭubh (metre) or both should be (of the) Triṣṭubh (metre); (both should be) only of the same metre.

**18.** He cuts (the portions of oblation for Agni Sviṣṭakṛt), verily from the northern part (of the sacrificial dishes); he offers (them) in the northern part (of the fire). This (north) indeed is the direction of that god. From here did he verily arise. They appeased him with this portion. Therefore he cuts from the northern portion and offers in the northern portion. From the other oblations, he offers nearby (in the fire). Following the other oblations, cattle are born. This thing viz. Sviṣṭakṛt is, then, what belongs to Rudra. Should he mix-up (bring into contact, the Sviṣṭakṛt). With the other offerings, he would verily bring the cattle into contact with Rudra's power. They, his homes and his cattle would be destroyed. Therefore nearby (in the fire) does he pour from the other oblations, thinking, "If not, I shall be bringing the cattle into contact with Rudra's power".

**19.** This viz. *Āhavanīya* then, indeed, is that sacrifice by means of which the gods ascended to heaven. And that which was abandoned is the *Gārhapatya*. Therefore they take out the *Āhavanīya* from the *Gārhapatya*, to be the one in the east (to be before it). Thus itself does he rise to heaven.

**20.** One should establish it *(Āhavanīya)* at ( a distance of ) eight steps (from the *Gārhapatya*). For Gāyatrī is of eight syllables (per foot). He rises to heaven, thus, by means of Gāyatrī itself or (he may establish it) at eleven steps. For, Triṣṭubh is of eleven syllables (per foot). Thus he ascends to heaven by means of Triṣṭubh itself. Or (he may establish it) at twelve steps. For, Jagatī (metre) is of twelve syllables (per foot). Thus he ascends to heaven by means of Jagatī itself.

तदु नाद्रियेत यावद्वाव कियच्च गार्हपत्यात्प्राञ्चमाहवनीयमुद्धरन्त्यथैतावन्मात्रं तेनैव दिवमुपोत्क्रामति तस्माद्यत्रैव स्वयं मनसा मन्येत तदादध्यात्तदाहवनीये हवीꣳषि श्रपयन्ति ॥ २१ ॥

एष वाव स यज्ञो येन देवा दिवमुपोदक्रामन्यदाहवनीयस्तेन ह्यर्चन्तः श्राम्यन्तोऽचरन्त्स यदाहवनीये हवीꣳषि श्रपयन्ति यज्ञे यज्ञं तनवामहा इत्यपस्खल इव स हविषां यद्गार्हपत्य उतो गार्हपत्ये श्रपयन्त्याहवनीयो वा एष इति तस्मै वा एष यदेतस्मिञ्छृतं जुहुयुरिति न वा एष तस्मै यदेतस्मिन्नशृतꣳ श्रपयेयुरिति तस्माद्गार्हपत्य एव श्रपयेयुस्तदुभयमेव कृतम् ॥ २२ ॥

स हैष यज्ञ उवाच[८] नग्नताया वै बिभेमीति का तेऽनग्नतेत्यभित एव मा परिस्तृणीयुरिति तस्मादभितः परिस्तरति वै ब्रूयाद्यज्ञस्यैवानग्नताया अथ होवाच पिपासाया वै बिभेमीति का ते तृप्तिरिति ब्राह्मणस्यैव तृप्तिमनु तृप्येयमिति तस्मादु सꣳस्थिते यज्ञे ब्राह्मणं तर्पयितवै ब्रूयाद्यज्ञमेवैतत्तर्पयति ॥ २३ ॥ इति प्रथमं ब्राह्मणम् ॥

## द्वितीयं ब्राह्मणम्

प्रजापतिर्ह वै स्वां दुहितरमभिदध्यौ दिवं वोषसं वा मिथुन्येनꣳ स्यामिति ताꣳ संबभूव ॥ १ ॥

यत्रेत्थꣳ स्वां दुहितरमस्माकꣳ स्वसारं करोतीति त ऊचुरिमं देवं योऽयं पशूनामीष्टेऽतिसंधं वा अयं चरतीति य इत्थꣳ स्वां दुहितरमस्माकꣳ स्वसारं करोति[१] विध्येममिति तथेति तमभ्यायत्य विव्याध तस्य विद्धस्य सामि रेतः प्रचस्कन्द तथेन्नूनं तदास ॥ २ ॥

८. ऊवाच TE

१. करोतीति विध्ये M, TE

**21**. One need not favour that (view). How far and how much they take out the *Āhavanīya* to (be to) the east, from the *Gārhapatya*, that, then, is only so much (it is of this measure). By that alone one ascends to heaven. Therefore, where one thinks with his mind, by himself (that he may put it), there he may establish it. Then they cook the sacrificial dishes on the *Āhavanīya*.

**22**. This thing viz. *Āhavanīya* is indeed the sacrifice by means of which the gods rose to heaven. They moved about praising and exerting themselves by that. The reason why they cook the sacrificial dishes over the *Āhavanīya* is (that they think), "Let us perform the sacrifice in the sacrifice". For, the *Gārhapatya* is, for the sacrificial food, outside the threshing floor (for, the *Gārhapatya* is what spurts off of the sacrificial food) as it were. Or they cook (the sacrificial food) over the *Gārhapatya*. This (*Gārhapatya*) is (itself) the *Āhavanīya* indeed. For, this (*Gārhapatya*) is for it, (the *Āhavanīya*) that they would offer into it what has been cooked. Indeed this is not for it that they should cook uncooked (food) over it. Therefore they should cook on the *Gārhapatya* itself. Then both are verily done. (Cooking on the *Āhavanīya* and cooking on the *Gārhapatya* both are done i.e. are permitted).

**23**. The sacrifice indeed said, "I am verily afraid of nudity". (They asked) "What (constitutes) non-nakedness for you?" (The sacrifice said), "They should strew (holy grass) all around me". Therefore he should speak for strewing (holy grass) all around (the fire) for (securing) the non-nakedness of the sacrifice itself. And then (the sacrifice) said, "I am indeed afraid of thirst". (They asked), "What is your satisfaction (what will satisfy you)". (The sacrifice said), "I shall be satisfied following the satisfaction of the Brāhmin". Therefore when the sacrifice is completed one should order to satisfy the Brāhmin. Thus he satisfies the sacrifice itself. (First Brāhmaṇa Ends)

## BRĀHMAṆA II

**1**. Prajāpati, indeed, thought of his daughter either the sky or the dawn (amorously). Thinking, "May I mate with her!" he united with her.

**2**. That appeared to the gods (that it should not be so) as if it were wrong. (They thought), "When he acts in this manner towards his own daughter, our sister, (it is wrong)". They said to this god who rules over beasts, "This person who behaves thus towards his own daughter, our sister, really acts transgressing his vow (of righteousness). Pierce him!" (Rudra) said, "So (be it)". Having gone up to him, he pierced him. Half the seed of him who had been pierced fell down (was ejected). Indeed it was verily so.

अथाप्येतदृषिणाभ्यनूक्तं पिता यत्स्वां दुहितरमधिष्कन्क्ष्मया रेतः संजग्मानो निषिञ्चदिति तद्धाग्निमारुतमित्युक्तं तस्मिंस्तद्व्याख्यायते यथा[3] यथा तद्देवा रेतः सिक्तं प्राजनयंस्त उ वै देवा यदैषां क्रोधो वीयायाथैनं ततो भिषज्यंस्तस्य तं शल्यं निरकृन्तन्त्स वै यज्ञ एव प्रजापतिः ॥ ३ ॥

त ऊचुरुपजानीतेति कनीयो हाहुते:[4] कथमिदं नामुया स्यादुपजानीतेति ॥ ४ ॥

त ऊचुर्भगायैव दक्षिणत आसीनाय परिहरतेति तद्भगः प्राशिष्यति तदेव यथा हुतमेवं भविष्यतीति[5] तद्भगाय दक्षिणत आसीनाय पर्याजह्रुस्तद्भगोऽवेक्षां चक्रे तदस्याक्षिणी निर्ददाह तथेन्नूनं तदासाथाहुरन्धो भग इति ॥ ५ ॥

त ऊचुर्नो न्वा अत्राशमत्पूष्णे परिहरतेति तत्पूष्णे पर्याजह्रुस्तत्पूषा प्राश तदस्य दन्तान्निर्जघान तथेन्नूनं तदासाथाहुरदन्तकः पूषेत्यथो यथैवादन्तकायैवं प्रपिष्टानां पौष्णं चरुं श्रपयन्ति ॥ ६ ॥

त ऊचुर्नोन्वा अत्राशमद्बृहस्पतये परिहरतेति तद्बृहस्पतये पर्याजह्रुः स ह बृहस्पतिः सवितारमेव प्रसवायोपससारेदं मे प्रसुवेति त्वत्प्रसूतं मेदं मा हिंसीदिति तथेति तदस्मै सविता प्रासुवत्तदेनं सवितृप्रसूतं नाहिनत्ततोऽर्वाक् शान्तम् ॥ ७ ॥

तदेतं[6] निदानेन यत्प्राशित्रं स यत्प्राशित्रमवद्यत्याविद्धमेवैतद्यज्ञस्य रुद्रियं निर्मिमीते तदाविद्धं यज्ञस्य रुद्रियं निर्मायाप उपस्पृशत्यापो वै शान्तिस्तदद्भिः शान्त्या शमयत्यथेळां पशून्त्समवद्यति ॥ ८ ॥

स यावन्मात्रमिवैवावद्येत्तथाह शल्यः प्रच्यवतेऽन्यतरत आज्यं करोत्युपस्तीर्य वा द्विर्हविषोऽवदायोपरिष्टान्नाभिघारयत्यनुपस्तीर्य वाज्यं द्विर्हविषोऽवदायोपरिष्टा-

२. अधिकांक्ष्मया V 1, Ca, M, P1, P2

३. यथा तद्देवा TE

४. हाहुतः H

५. भविष्यसीति Ca, P,B,H.

६. तदेतन्निदानेन V 1, Ca

3. And this has been said (repeated) by the Ṛṣi (Veda), "The father coveted his daughter; uniting with her, he dropped his seed on the earth". That (chant) was said to be '*Āgnimāruta*' (the chant of Agni and Marut). In it is it explained, how the gods went on making the split seed generate. When their anger went out (abated), then they treated (cured) him. They cut off that dart of that (Rudra). That sacrifice itself is indeed Prajāpati.

4. They said, "Find out!" "Find out how this may not be, like this, indeed inferior to the oblation (the lesser part of the oblation)".

5. They said, "Take it round to Bhaga himself who is seated on the south, Bhaga will consume it. It will thus become as if it has been offered (into the sacrificial fire)". They brought it round to Bhaga who was seated on the south. Bhaga looked at it. It burnt out his two eyes. It was indeed verily so. Therefore they say 'Bhaga is blind'.

6. They said, "It has not abated here Take it round to Pūṣan". "They took it round to Pūṣan. Pūṣan consumed it. Then, it completely destroyed his teeth. It was indeed verily so. Then they said, "Pūṣan is toothless". Therefore they cook the sacrificial food (of boiled rice) sanctified for Pūṣan, out of flour in the same manner as for a toothless person.

7. They said, "Indeed it has not abated here. Take it round to Bṛhaspati". They took it round to Bṛhaspati. Bṛhaspati approached Savitṛ himself for impulsion, (saying), "Impel this for me". "Having been impelled by you, may this not hurt me!" Savitā impelled it for him, saying "So (be it)". Thus impelled by Savitṛ, it did not hurt him. After that it became tranquil (abated).

8. This is, on this account, what is *prāśitra* (the foreportion of the offering). The reason why he cuts off the foreportion is that he builds up this that has been pierced (injured) that is of the sacrifice and that belongs to Rudra. Thus having built that which has been injured in the sacrifice and that belongs to Rudra, he touches water. For the waters are 'tranquility'. Therefore he soothes it down by means of water (which is itself) tranquility. And there he cuts up the '*iḍā*' (which represents) cattle.

9. He may cut up so much only such that the dart slips out. On one of the (two) sides he puts *ghee*. Having made an underlayer of *ghee* and having cut up twice (two pieces) of the '*havis*' (oblation), he does not sprinkle *ghee* on top. Or, without having made an underlayer of *ghee* and having twice cut up of the oblation, he sprinkles *ghee* on top (of the cuttings). That way it (the cut off portion) comes out

दाज्यमभिघारयति तथा खदन्निस्रवति[7] तथा निःसरणवद्भवतीति तदु तथा न कुर्यादुपस्तीर्यैवाज्यं द्विर्हविषोऽवदायोपरिष्टादाज्यमभिघारयेत्तदेव[8] यथा यज्ञस्यावदानमेवं तन्नाग्रेण परिहरेत्पुरस्ताद्वै प्रत्यञ्चो यजमानं पशव उपतिष्ठन्ते स यद्धाग्रेण परिहरेद्रुद्रियेण ह पशून्प्रसजेत्तेऽस्य गृहाः पशव उपमूर्यमाणा ईयुस्तस्मात्तिर्यगेवाति प्रजिहीत तथाह रुद्रियेण पशून्न प्रसजति तिर्यगेव खलु निर्मिमीते ॥ ९ ॥

तद्ब्रह्मा प्रतिगृह्णाति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामीति स यथैवादो बृहस्पतिः सवितारं प्रसवायोपससारैवमेवैष एतत्सवितारं प्रसवायोपधावति तदस्मै सविता प्रसौति तदेनꣳ सवितृप्रसूतं न हिनस्ति ॥ १० ॥

तत्प्राश्नात्यग्रेष्ट्वास्येन प्राश्नामीत्यग्निं वै न[9] किञ्चन हिनस्ति तथैवैनं न हिनस्ति तन्न दद्भिः खादेन्नेन्म इदꣳ रुद्रियं दतो[10] हिनसदित्यथाप आचामत्यापो वै शान्तिस्तदद्भिः शान्त्या शमयति ॥ ११ ॥

परिक्षाल्य पात्रं ब्रह्मभागं परिहरति ब्रह्मा वै दक्षिणतो यज्ञस्याभिगोप्तास्ते स एतमेव भागं प्रतिविदान आस्ते यत्प्राशित्रं तदस्या एतत्पर्याहार्षुस्तत्प्राशीदथैतेन भागी यदत ऊर्ध्वमसꣳस्थितं यज्ञस्य तदभिगोपायते ॥ १२ ॥

स यत्राह ब्रह्मन्प्रस्थास्याम इत्येतस्माद्वचसो ब्रह्मा वाचंयमः स्याद्विवृहन्ति वा एतद्यज्ञं क्षिण्वन्ति[11] यन्मध्यतो यज्ञस्येळया पाकयज्ञियया चरन्ति ब्रह्मा वा ऋत्विजां भिषक्तमस्तद्ब्रह्मा संदधाति न ह संदध्याद्यद्वावद्यमान आसीत वाग्वै यज्ञस्तद्यज्ञꣳ संदधाति ॥ १३ ॥

७. स्स्कंदं निस्रवति TE

८. तथैव V 1

९. अग्निं नैव P1, P2, H, अग्निं न किञ्चन V 1

१०. ततो P1, P2, H,B

११. क्षुण्वन्ति M, क्षण्वन्ति TE

firmly (easily). It has such an out-flow. But one should not do it that way. Only after having made an underlayer of *ghee* and having cut off twice of the oblation, then he should sprinkle *ghee* on top. That verily is like the cutting for the sacrifice. He should not carry it around along the front side. Indeed, in front (in the east), the cattle stared facing westward near the sacrificer. Should he take it round in front, he would be making the cattle come into contact with Rudra's power. His homes and cattle would go perishing near him. Therefore he should go beyond, only across. Thereby indeed he does not bring the cattle into contact with Rudra's power. For, he verily builds it up only across.

**10.** The Brahman accepts (chanting), "I receive you, at the impulsion of the god Savitṛ, with the two arms of the two Aśvins and with the two hands of Pūṣan". Just as then (on the former occasion) Bṛhaspati approached Savitṛ for (securing) impulsion, in the same manner, now this (Brahman) thus rushes towards Savitṛ for impulsion. Then Savitṛ, impels it for him. Then, impelled by Savitṛ, it does not harm this person.

**11.** He eats it (the *prāśitra*, the fore-portion) (chanting), "I eat you with the mouth of Agni". Indeed nothing harms Agni. In the same manner it (the fore-portion) does not harm this person (Brahman). He should not eat (biting) it with his teeth, (thinking), "If not (if I eat biting it with my teeth), then, this belonging to Rudra, may injure my teeth". And then he ceremoniously sips water. For water is (purification) 'tranquillity'. Therefore he soothes it down with tranquillity (purification) viz. water.

**12.** Having raised the vessel completely, he brings around the portion (of food) of Brahman. Brahman the protector (of the sacrifice) remains verily to the right side (south) of the sacrifice. He remains thinking of (looking for) this share. What is *prāśitra* (the fore-portion of the oblation), that they have now brought to him and he has eaten it. And then, having had this share (*Brahma-bhāga*), he guards henceforth that (part) of the sacrifice which has not been completed.

**13.** When he (Adhvaryu) says, "Oh Brahman! We are going to start", from (the time of) this expression, Brahman should maintain silence. Those who, in the middle of the sacrifice, perform the '*iḍā*' which is of '*pākayajña*' (sacrifice of cooked offerings), destroy this sacrifice, injure it. Brahman is indeed the best physician of the priests. Brahman puts it together. If he were to be talking he could not put it together. Speech is verily the sacrifice. Thus he mends the sacrifice.

स यत्राह ब्रह्मन्प्रस्थास्याम इति तद्ब्रह्मा जपत्येतत्ते देव सवितर्यज्ञं प्राहुरिति सविता वै देवानां प्रसविता सवितारमेवैतत्प्रसवायोपधावति बृहस्पतये ब्रह्मण इति बृहस्पतिर्वै देवानां ब्रह्मा तद्य एव देवानां ब्रह्मा तस्मा एवैतन्निह्नुते[१२] तेन यज्ञमव तेन यज्ञपतिमिति तद्यजमानमाह तेन मामवेति तदात्मानं नान्तरेति मनो ज्योतिर्जुषतामाज्यस्येति मनसा वा इदꣳ सर्वमाप्तं तन्मनसैवैतत्सर्वꣳ संदधाति यत्किञ्चिद्विवळ्हं यज्ञस्याथ समृद्ध एव यज्ञो बृहस्पतिर्यज्ञमिमं तनोतु। अरिष्टं यज्ञꣳ समिमं दधात्विति तदेनꣳ संदधाति विश्वेदेवास इह मादयन्तामिति सर्वं वै विश्वेदेवाः सर्वेणैवैतत्संदधाति यत्किञ्चि-द्विवृळ्हं यज्ञस्याथ समृद्ध एव यज्ञः प्रतिष्ठेति ब्रूयाद्यदि कामयेत यद्यु कामयेतापि नैवाद्रियेत ॥ १४ ॥ इति द्वितीयं ब्राह्मणम् ॥

### तृतीयं ब्राह्मणम्

मनवे ह वा उदकमाजह्रुः प्रातरवनेज्यं यथेदं पाणिभ्यामवनेजनायाहरन्ति तस्य हावनेनिजानस्य मत्स्यः पाणिमापेदे स हास्मै वाचमुवाद बिभृहि मा पारयितास्मि वै त्वेति ॥ १ ॥

स होवाच कस्मान्मा पारयितासीति स होवाचौघ इमाः सर्वाः प्रजा निर्वोळ्हेति तत्त्वा पारयितास्मीति स होवाच स कथं भार्योऽसीति स होवाच यावद्वै क्षुल्लका भवाम इति बह्वी वै नस्तावन्नाष्ट्रा भवतीति होवाचोत मत्स्य एव मत्स्यं गिरतीति स कुम्भ्यां[१] माग्रे बिभृहीति स यदा तामतिवर्धा अथ कर्षूं खात्वा स यदा तामतिवर्धा अथ मा समुद्रमभ्यवहरतादिति होवाच तर्हि वा अतिनाष्ट्रो भवितास्मीति शश्वद्ध झष आस स हि ज्येष्ठं वर्धते ॥ २ ॥

१२. एवैतं निह्नुते TE

१. कुम्भ्या माग्रे B

**14.** When he says, "Oh! Brahman! We are going to start". Then Brahman mutters (meditatively), "Oh god Savitṛ! Thus they call (announce) your sacrifice". Savitṛ is indeed the impellor of gods.Thus he rushes to Savitṛ himself for impulsion. (He says), "For Bṛhaspati, for Brahman". For, Bṛhaspati is the Brahman (chief priest) of the gods.

Thus he conceals this, for him who is indeed the Brahman of the gods (saying), "Therefore protect the sacrifice, therefore (protect) the lord of the sacrifice". Thus he refers to the sacrificer (saying), "Protect me", he does not keep himself apart. (He mutters), "May the mind delight in the lustre of the *ghee*". All this (universe) is obtained (pervaded) verily by the mind. Therefore he puts together (mends), by means of the mind itself, all this—whatever of the sacrifice that has been destroyed. Then the sacrifice surely becomes prosperous. (He mutters), "May Bṛhaspati vastly perform (spread) this sacrifice". "May he mend (put together) this sacrifice in such a manner that there is no injury". Thus he mends this. (He mutters), "May the *Viśvedevas* (All-gods) rejoice here!" The *Viśvedevas* are 'all' (everything). He puts together (mends) thus by means of 'everything' (or with everything)—whatever of the sacrifice that might have been destroyed. And then the sacrifice certainly becomes prosperous. "Firm establishment/it has been well established"—so he may say if he wishes. If he should so wish he need not adopt it (say so). (Second Brāhmaṇa Ends)

## BRĀHMAṆA III

**1.** They brought to Manu water for the morning wash, just as they bring now for the washing of hands. When he was washing, indeed, a fish came into his hand. It spoke to him the word, "Keep me I shall surely save you".

**2.** He said, "From what are you going to save me?" It said, "A flood will carry away all these creatures. From that (then) I shall save you". He said, "How are you to be maintained?" It said, "Till (as long as) we are small, till then there arises great (numerous) destruction for us". It (further) said, "Moreover, fish itself eats fish. Therefore, first keep me in a small jar, when I outgrow that, keep me (in a pit) having dug a pit. When I outgrow that, then take me to the ocean". So it said. "Then I shall be surely out of destruction (danger)". Soon it became a *jhaṣa* (big fish) for, that grows largest (in size).

स होवाचेतिंथीं वै समामौघ आगन्तेति तन्नावमुपकल्प्योपासासै स औघ उत्थिते नावमापद्यासौ तत्त्वा पारयितास्मीति तं तथा भृत्वा समुद्रमभ्यवजहार स यतिथीꣳसमां परिदिदेश तदयं नावमुपकल्प्योप निषसाद स औघ उत्थिते नावमापेदे तꣳ स मत्स्य उपन्यापुप्लुवे तस्य नावः पाशꣳ शृङ्गे प्रतिमुमोच तेन हैतमुत्तरं गिरिमधि[3]दुद्राव ॥ ३॥

स होवाचापीपरं वै त्वा प्र मा मुञ्चेत्यत्र वृक्षे नावं प्रबध्नीष्व मा तु त्वा गिरौ सन्त-मुदकमन्तश्छैत्सीन्मा त्वा विहासै[4]द्यावद्यावदुदकꣳ समवायत्तावत्तावदन्ववसर्पासीति स ह मनुस्तथान्ववससर्प तद्धाप्येतर्ह्येतस्योत्तरस्य गिरेर्मनोरवसर्पणमिति तदौघ इमाः सर्वाः प्रजा निरुवाहाथेदं मनुरेवैकः परिशिशिषे ॥ ४ ॥

सोऽर्चञ्छ्राम्यन्प्रजाकामश्चचार तत्र[5] हापि पाकयज्ञेनेजे घृतं दधि मस्त्वामिक्षामिति तद्ध संवत्सरमप्सु जुहवां चकार ततो ह संवत्सरे योषित्संबभूव सा ह पिब्दमानेवोदेयाय तस्या ह स्म घृतं पदे संतिष्ठते तया ह मित्रावरुणौ संजग्माते ताꣳ होचतुःकासीति ॥५॥

सा होवाच मनोर्दुहितेति ताꣳ होचतुरावयोरेव ब्रूष्वेति नेति होवाच य एव माम-जीजनत तस्यैवाहमस्मीति तस्यामपि त्वमीषाते तद्वा जज्ञौ तद्वा नाति[6]त्वियाय सा मनुमाजगाम ताꣳ होवाच मनुः कासीति ॥ ६ ॥

सा होवाच तव दुहितेति स होवाच कथं भगवति मम दुहितेति सा होवाच या इमाः संवत्सरमप्स्वाहुतीरहौषीरिति घृतं दधि मत्स्वामिक्षामिति ततो मामजीजनथा इति होवाच साशीरस्मि तां मा यज्ञेऽवकल्पय यज्ञे चेद्वै मावकल्पयिष्यसीति बहुः प्रजया पशुभिर्भविष्यसि यामु काञ्च मयाशिषमाशासिष्यसे तां ते समर्धयिष्यामीति तामेतन्मध्ये यज्ञस्यावकल्पयन्मध्यꣳ हि तद्यज्ञस्य यदन्तरा प्रयाजानुयाजान् ॥ ७ ॥

२. होवाच इतीदं वै M, see Notes
३. अभिदुद्राव Ca
४. विहासीद्यावद् Ca
५. तत्राहापि B,P
६. नातित्वीयाय M, TE

3. It said, "Such and such a year, the flood will come. Then, having built (having got ready) a ship, you shall wait upon me. When that flood has risen, you shall take to the ship. Then I shall save you". He (Manu), having reared it in that manner, took it to the sea, the year it had indicated, then having got a ship ready, he waited upon it (remained near it). When the flood had risen he reached the ship. Then the fish floated up to him. He fastened the rope (noose) of the ship on its horn. With it, it (the fish) moved fast towards this northern mountain.

4. It said, "I have verily taken you across. Leave me. Fasten the ship to this tree. But let not the water cut off you who are on the mountain. May it not leave you (cut off). As and when the water subsides, then (step by step) you shall move down". Manu descended in that manner. Therefore, even now there is (the name) "The descent of Manu" for this northern mountain. Then (thus) the flood carried away all the creatures and now Manu, the one person alone, remained.

5. He who was desirous of progeny, performed rituals, worshipping and straining himself (in austerities). Then he also sacrificed with *'Pākayajña'* (a sacrifice with cooked offerings). *Ghee*, curds, whey and sour milk he then offered in the waters for a year. Then, in a year there arose a woman. She rose up, as if become solid. In her footprint, *ghee* remained. Mitra and Varuṇa met her. The two said to her, "Who are you?"

6. She said "Manu's daughter". They said to her, "Say (that you are) ours only". She said "No". " I belong only to him who begot me". The two desired a share in her. That she understood or not. But she went past them. She then came to Manu. Manu indeed said to her, "Who are you?".

7. She said, "Your daughter". He said, "Venerable lady! How (are you) my daughter?" She said, "These oblations which you poured in the waters for a year—viz. *ghee*, curds, whey and sour milk, from them you produced me". She said verily, "I am the blessing. Me, who am such, make use of in the sacrifice. If you will use me verily in the sacrifice, you will become numerous (much) with progeny and cattle. Whatever blessing you are going to seek with me, I shall fulfil that of yours". He put (used) her indeed in the middle of the sacrifice. What is in between the fore-offerings and after-offerings is verily the middle of the sacrifice.

तयार्चञ्छ्राम्यन्निमां प्रजातिं प्राजायत येयं मनोः प्रजातिर्याम्वेनया कां चाशिषमाशास्त[7] सास्मै समार्ध्यत सैषा निदानेन यदिळा स य एवं विद्वानिळया चरत्येताꣳ हैव प्रजातिं प्रजायते येयं मनोः प्रजातिर्याम्वेनया कां चाशिषमाशास्ते सास्मै समृध्यते ॥ ८ ॥

सा वै पञ्चावत्ता भवति पशवो वा इळा पाङ्क्ता वै पशवस्तस्मात्पञ्चावत्ता भवति ताꣳ समवदाय पुरोळाशस्य पूर्वार्धं प्रशीर्य ध्रुवामग्रेण निधाय होत्रे प्रदाय दक्षिणातिक्रामति स इह होतुर्निलिम्पति तद्धोतौष्ठयोर्निलिम्पते[8] मनसस्पतिना ते हुतस्याश्नामीषे प्राणायेत्यथ द्वितीयं वाचस्पतिना ते हुतस्याश्नाम्यूर्ज उदानायेति स यदेवमोष्ठयोर्निलिम्पते[9] ॥ ९ ॥

एतस्माद्ध वै मनुर्बिभयां चकारेदं वै मे तनिष्ठं यज्ञस्येति यदियमिळा पाकयज्ञिया यद्वै म इह यज्ञं नाष्ट्रा रक्षाꣳसि न हन्युरिति तामेतत्पुरा रक्षोभ्यः पुरा रक्षोभ्य इत्येव प्रापयत तथो वा एनामेष एतत्पुरा रक्षोभ्यः पुरा रक्षोभ्य इत्येव प्रापयते स यन्न प्राश्नाति नेदनुपहूतां प्राश्नानीत्येतदेव प्रापयते यदोष्ठयोर्निलिम्पते[10] ॥ १० ॥

अथ होतुः पाणाववद्यति तदेनामवत्तामेव सतीं प्रत्यक्षꣳ होतरि श्रयति तया होतात्मनि श्रितया यजमानायाशिष आशास्ते ॥ ११ ॥

स उपाꣳशूपह्वयत एतस्माद्ध वै मनुर्बिभयां चकारेदं वै मे तनिष्ठं यज्ञस्येति यदियमिळा पाकयज्ञिया यद्वै म इह यज्ञं नाष्ट्रा रक्षाꣳसि न हन्युरिति तामेतत्पुरा रक्षोभ्यः पुरा रक्षोभ्य इत्येवोपाꣳशूपाह्वयत तथो वा एनामेष एतत्पुरा रक्षोभ्यः पुरा रक्षोभ्य इत्येवोपाꣳशूपह्वयति ॥ १२ ॥

७. आशास्ते TE
८. निलिम्पति V 1
९. ibid.
१०. ibid.

8. Worshipping and straining himself (with austerities) with her, he produced this race (offspring) which is the offspring of Manu. Whatever blessing he sought with her, she fulfilled it for him. This is by its very 'source', '*iḍā*'. He who knowing thus performs (the ritual) with '*iḍā*'—he verily produces this very offspring that is the offspring of Manu. Whatever blessing he seeks with her (*iḍā*) that is fulfilled for him.

9. It is cut fivefold. *Iḍā* is indeed cattle. Cattle are fivefold. Therefore it is cut fivefold. Having cut it (*iḍā*), having broken the fore-part of the *puroḍāśa* (sacrificial cake), having put it down before the *dhruvā* (spoon) and having handed it over to the Hotṛ, he goes beyond towards the south. Here he then smears it on the Hotṛ. The Hotṛ indeed smears it on (his own) lips, (chanting), "I eat of you who have been offered by the lord of the mind, for (securing) essence". And a second time (he chants), "I eat of you who have been offered by the lord of speech, for the sake of strength and for upward breathing". Then he thus smears on his two lips.

10. Manu was verily afraid of this, thinking, "This (fact) that this *iḍā* is related to the *pākayajña* (ritual of cooked offerings) is the weakest (point) of the sacrifice". "The destructive Rakṣasas should not destroy my sacrifice here". Thus (saying), "Before the Rakṣasas (come), before the Rakṣasas came" he made her reach (a safe place). In the same manner now this (Brahman) makes her (*iḍā*) reach (a safe place), saying verily, "Before the Rakṣasas, before the Rakṣasas". The reason why he does not consume it (now) is that (he thinks), "If not (i.e. if I consume *iḍā* now), I shall be consuming it when it has not been invoked". Thus verily he makes it reach (a safe place) when, he smears (it) on his two lips.

11. Then he cuts up (the *iḍā*) into the palm of the Hotṛ. Then, this that remains verily cut up—he makes it enter directly (visibly) into the Hotṛ. With that which has entered into himself, the Hotṛ prays for blessings for the sacrificer.

12. Now he calls (*iḍā*) in a low voice. Of this indeed was Manu afraid (thinking), "This is verily the weakest (point) of my sacrifice that this *iḍā* is of *pākayajña* (ritual of cooked offerings). The Rakṣasas should not destroy her". He thus called her near in a low voice (saying), "(Come) before the Rakṣasas (come)! (Come) before the Rakṣasas!" In the same manner, verily, does this person, now call her (*iḍā*) near in a low voice (saying), "Before the Rakṣasas, before the Rakṣasas".

13. He calls, "The '*Rathantara*' (*Sāman* chant) has been called here, along with the earth. May the *Rathantara*, along with the earth, call me near!" "The *Vāmadevya* (*Sāman* chant) has been called here, along with the aerial region. May *Vāmadevya*,

स उपह्वयत उपहूतꣳ रथंतरꣳ स ह पृथिव्योपमाꣳ रथंतरꣳ स ह पृथिव्या ह्वयतामित्युपहूतं वामदेव्यꣳ सहान्तरिक्षेणोप मां वामदेव्यꣳ सहान्तरिक्षेण[११] ह्वयतामित्युपहूतं बृहत्सह दिवोप मां बृहत्सह दिवा ह्वयतामिति स एतामेवोपह्वयमान एतानि च सामान्युपह्वयत इमाꣳश्च लोकान् ॥ १३ ॥

उपहूता गावः सर्षभा उप मां गावः सर्षभा ह्वयन्तामिति तदेनां परोक्षमुपह्वयते पशवो वा इळा सर्षभा इति तदेनाꣳ समिथुनामुपह्वयत उपहूताः सप्तहोत्रा उप माꣳ सप्तहोत्रा ह्वयन्तामिति तदेनाꣳ सप्तहोत्रा सौम्येनाध्वरेणोपह्वयत[१२] उपहूतेळा ततुरिरिति तदेनां प्रत्यक्षमुपह्वयते ततुरिरिति सर्वान्ह्येष पाप्मनस्तरत्युपहूतः सखा भक्ष इति प्राणो वै सखा भक्षस्तत्प्राणमुपह्वयत उपहूतꣳ हेगिति[१३] तच्छरीरमुपह्वयते तदेनामेतत्सर्वामेव सशरीरमुपह्वयते ॥ १४ ॥

अथेळोपहूतोपहूतेळोपोऽस्मा इळा ह्वयतामिळोपहूतेति तदेनामुपहूतामेव सतीं प्रत्यक्षमुपह्वयते स वै चतुरुपह्वयते या वै सास गौर्वै सास चतुष्पदी वै गौस्तस्माच्चतुरुपह्वयते तदेतत्समानमेव सन्नानेवाजामितायै ॥ १५ ॥

जामि हि कुर्याद्यदिळोपहूतेळोपहूतेति वै वोपह्वयेतोपहूतेळोपहूतेळेति वेळोपहूतेति तदेनामर्वाचीमुपह्वयत उपहूतेळेति तदेनां पराचीमुपह्वयत उपोऽस्मा इळा ह्वयतामिति तदात्मानं च नान्तरेत्यन्यथेव च भवतीळोपहूतेति तदेनामर्वाचीमुपह्वयते तदेनामेतदर्वाचीं चैव पराचीं चोपह्वयते ॥ १६ ॥

मानवो[१४] घृतपद्युत मैत्रावरुणीति मनुर्ह्येतामग्रेऽजनयत तस्मादाह मानवीति घृतपदीति यदस्या[१५] घृतं पदे समतिष्ठतोत मैत्रावरुणीति यन्मित्रावरुणाभ्याꣳ संजग्मे

११. अन्तरिक्षेणाह्वयतां TE, H

१२. See Notes

१३. हे इति Ca, हगिति K, होगिति Ne

१४. मानवी TE

१५. यदस्यां P1

along with the aerial region, call me near!" "*Bṛhat* (*Saman* chant) has been called here, along with the sky. May *Bṛhat*, along with the sky, call me near!" Then calling verily this *(iḍā)* he calls these *Sāman* chants and these worlds.

14. Then he calls her *(iḍā)* near indirectly thus, "The cows along with the bulls, have been called here. May the cows, along with the bulls call me near". Indeed the cattle are *'iḍā'*. He calls her along with her mate thus, (by saying), "Along with the bull". (He chants), "The seven who perform the function of Hotṛ have been called here. May the seven who perform the function of the Hotṛ call me near". Thus he calls this one *(iḍā)* with the *Soma* sacrifice performed by Seven Hotṛs. "*Iḍā* the victorious (who crosses) has been called here". Thus he calls her near directly. (He says), "The victorious" (the one who crosses). For this *(iḍā)* crosses (overcomes) all evils. (He says), "Here has been called the friend, the food. Indeed the vital breath is the friend, the food". Thus he calls here the vital breath. (He says), "*Ho* has been called here". This he calls the body. Thus, then, he calls near the whole *(iḍā)* with her body.

15. Then "*iḍā* has been called here! Here has been called *iḍā*. May *iḍā* call us near! *Iḍa* has been called here". Thus he calls near directly this one *(iḍā)* who has already been verily called. He indeed calls four times. What she was, was the cow indeed. The cow is verily four-footed. Therefore he calls (her) near four times. This, then being only one, appears as if it were many, for the sake of non-repetition.

16. He would indeed be committing a repetition if he were to call (her) only thus, "*Iḍā* has been called here, *iḍā* has been called here" or "Here has been called *iḍā*, here has been called *iḍā*". Then (saying), "*Iḍā* has been called here" he calls her who is away from him. (Saying), "May *iḍā* call us near (her)". Thus he does not keep himself away. It (the expression) too becomes as if it were different. "*Iḍā* has been called here" by this he calls her who is towards him. Then, thus he calls her hither and thither (who is towards him and who is away from him).

17. She is called Manu's daughter, the *ghee*-footed and the one who is of Mitra and Varuṇa. Manu indeed begot her formerly (at first). Therefore he says, 'Manu's daughter'. (He calls her) '*ghee*-footed' because *ghee* remained in her foot print. And (he calls her) 'one of Mitra and Varuṇa' because she met Mitra-Varuṇa. (He says), "The one of Mitra and Varuṇa the lesser Brahman, she who was created by the gods has been called here". Indeed this one *(iḍā)* is Brahman and he has been

स मैत्रावरुणो न्यङ्गो ब्रह्मा देवकृतोपहूतेति ब्रह्मा ह्येषो[16] देवकृतोपहूतोपहूता दैव्या अध्वर्यव उपहूता मनुष्या इति तद्दैव्याꣳश्चाध्वर्यूनुपह्वयते य उ चेमे मानुषा वत्सा वै दैव्या अध्वर्यवोऽथ य इतरेऽध्वर्यवस्ते मानुषा य इमं यज्ञमवान्ये च यज्ञपतिं वर्धानित्येते वै यज्ञमवन्ति ये ब्राह्मणा अनूचाना य[17] एनं तन्वते य एनं जनयन्ति वत्सा उ वै वर्धान् यस्य ह्येते भूयिष्ठा भवन्ति स यज्ञपतिर्वर्धत उपहूते द्यावापृथिवी पूर्वजे ऋतावरी देवी देवपुत्रे इति तदिमे द्यावापृथिव्या उपह्वयते ययोरिदꣳ सर्वमध्युपहूतोऽयं यजमान इति ॥ १७ ॥

स न नाम गृह्णाति परोक्षꣳह्यत्राशीर्मानुषꣳ ह कुर्याद्यन्नाम गृह्णीयाद्व्यृद्धं वै तद्यज्ञस्य यन्मानुषं तस्मान्न नाम गृह्णात्युत्तरस्यां देवयज्यायामिति प्रजामेवास्मा एतत्परोक्षमाशास्तेऽमुꣳ हि लोकमात्मनैत्यथेह प्रजा[18]यते तत्प्रजोत्तरा देवयज्या जीवातुमेवास्मा एतत्परोक्षमाशास्ते यो हि जीवति स पूर्वमिष्ट्वाथापरं यजते पशूनेवास्मा एतत्परोक्षमाशास्ते यस्य हि पशवो भवन्ति स पूर्वमिष्ट्वाथापरं यजते ॥ १८ ॥

उपहूतो भूयसि हविष्करण इति प्रजामेवास्मा एतत्परोक्षमाशास्त उतर्ह्योके[19] एवात्मना भवत्यथोत[20] प्रजायां दशधा हविष्क्रियते तत्प्रजा भूयो हविष्करणं जीवातुमेवास्मा एतत्परोक्षमाशास्ते यो हि जीवति स पूर्वमिष्ट्वाथापरं भूयो भूय एव हविष्करोति पशूनेवास्मा एतत्परोक्षमाशास्ते यस्य हि पशवो भवन्ति स पूर्वमिष्ट्वाथापरं भूयो भूय एव हविष्करोत्येषो[21] वा आशीर्जीवेयं प्रजा मे स्याच्छ्रियं गच्छेयमिति पशवो वै श्रीस्तद्यदेताभ्यां द्वाभ्यां पर्याप्नोति तस्मादेते एव द्वे आशिषावाशास्त इदं मे

१६. ह्येष Ca, P
१७. एवैनं H
१८. प्रजा यजते Ca
१९. उत ह्योक Ca
२०. अथो तत्प्रजायां TE, V I, M, My
२१. करोत्येषा TE

created by the gods and has been (now) called here. (He says), "The divine Adhvaryus have been called here". "The men have been called here". Thus he calls near the divine Adhvaryus and these who are human. The calves indeed are the divine Adhvaryus and those other Adhvaryus are the men. (He says). "Who may protect this sacrifice and who may prosper the lord of the sacrifice!" For, surely these protect the sacrifice—these who are Brāhmins who teach the Vedas and who perform this (sacrifice) (elaborately) and who produce this (sacrifice). The calves indeed make one prosper. That lord of sacrifice prospers for whom these (calves) are most abundant. (He chants), "Here have been called Heaven and Earth who are the primeval ones, keepers of law, divine and whose sons are the gods". Thus he calls here these two viz. Heaven and Earth to whom all this (universe) belongs. (He says), "Here is called the sacrificer".

**18.** He does not mention his name. Here the prayer for blessing is indirect. If he should mention the name he would be making it human indeed. What is human is certainly decline (misfortune) for the sacrifice. Therefore he does not mention the names. (He says), "In the subsequent worship of the gods". Thus he indeed indirectly prays for the blessing of progeny for this (sacrificer). He (the sacrificer) goes to the yonder world by himself. And then his offspring performs the sacrifice here. Thus (therefore) worship of the gods (sacrifice) has the progeny as subsequent (for its performance). Thus he indirectly prays for the blessing of life for this (sacrificer). After having performed the sacrifice before he who lives, performs sacrifice later (too). Thus he prays indirectly for the blessing of cattle for this person (the sacrificer). He who has cattle performs sacrifice later (too), after having performed the sacrifice formerly.

**19.** (He chants), "He has been called here for more abundant *havis* offering". Thus he indirectly prays for the blessing of progeny itself for this person (sacrificer). By himself one is certainly alone (only one). And then when there is progeny, (in progeny) *havis* is offered tenfold. Therefore progeny is (progeny means) offering of more '*havis*'. Thus he indirectly prays for the blessing of life for this person (sacrificer). He who lives having first performed the sacrifice—then offers '*havis*' more and more (again and again). Thus he verily prays indirectly for the blessing of cattle for this person (sacrificer). He who has cattle, having first performed the sacrifice, later offers '*havis*' more and more (again and again). This indeed is the prayer 'for blessing (or benediction) viz., "May I live! May there be progeny for me! May I attain wealths (prosperity)!" Indeed cattle are 'prosperity'. Thus by these two (benedictions) he obtains it in full. Therefore he prays only for these two blessings. (He says), "May the gods accept this my offering, with pleasure". (He says), "He has been called in it (the sacrifice)". He thus prays for the fulfilment verily of the sacrifice for the sake of this person (the sacrificer). By that he conquers much in that the gods gladly accept the '*havis*'.

देवा हविर्जुषन्तामिति तस्मिन्नुपहूत इति यज्ञस्यैवास्मा एतत्समृद्धिमाशास्ते तेन हि महज्जयति यद्देवा हविर्जुषन्ते ॥ १९ ॥

अथ खलु प्राश्नन्ति तां वा एतां नाग्नौ जुह्वति पशवो वा इळा नेत्पशूनग्नौ प्रवृणजामेत्येतेष्वेव प्राणेषु हूयते होतरि त्वदेवाध्वार्यौ ब्रह्मण्यग्नीधि यजमाने तद्यजमाने जुहोति यद्ध्रुवामग्रेण निदधाति ध्रुवा हि यजमानोऽथ यत्प्रत्यक्षं यजमानो न प्राश्नाति नेदसꣳस्थिते प्राश्नानीत्येतदेव[२२] प्राश्नाति यद्ध्रुवामग्रेण निदधाति ध्रुवा हि यजमानः सर्वे प्राश्नन्ति सर्वेषु मे हुतासदिति पञ्च प्राश्नन्ति पशवो वा इळा पाङ्क्ता वै पशवस्तस्मात्पञ्च प्राश्नन्ति ॥ २० ॥

स यत्रैष एतदिळामुपह्वयते तच्चतुर्धा पुरोळाशं कृत्वा बर्हिषदं करोत्येतद्धात्र पितृणां भाजनेनावान्तरदिशो वै पितरश्चतस्रो वा अवान्तरदिशस्तस्माच्चतुर्धा पुरोळाशं कृत्वा बर्हिषदं करोति स यत्राहोपहूते द्यावापृथिवी इति तदग्नीदुपसीदति तस्मा आदधाति ॥ २१ ॥

स प्राश्नात्युपहूता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात्स्वाहेत्यथ द्वितीयमुपहूतो द्यौः[२३] पितोप मां द्यौः पिता ह्वयतामग्निराग्नीध्रात्स्वाहेति द्यावापृथिव्यो[२४] ह्यग्नीत्तस्मादेवं प्राश्नाति स यत्रैष एतदाशिषमाशास्ते ॥ २२ ॥

तद्यजमानो जपति मयीदमिन्द्र इन्द्रियं दधात्वस्मान्रायो मघवानः सचन्ताम् । अस्माकꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिष इत्याशिषामेवैष प्रतिग्रहस्तद्या एवास्मा इम ऋत्विज आशिष आशासते ता एवैतत्प्रतिगृह्यात्मनि कुरुतेऽथ पवित्रवति मार्जयन्ते पाकयज्ञियया वा इदमिळयाचारिषुः[२५] पवित्रपूता यदत ऊर्ध्वमसꣳस्थितं यज्ञस्य तत्तनवामहा इति ॥ २३ ॥ इति तृतीयं ब्राह्मणम् ॥

२२. प्राश्नामीत्येतदेव M, My, TE

२३. द्यौष्पिता TE, Ca, K

२४. See Notes

२५. इळयाचार्षुः Ca, B,H

**20**. Then they eat (the *iḍā*). They do not offer this into the fire—verily *iḍā* is the cattle—thinking, "If not (i.e. if we offer it into the fire), we would be giving up the cattle into the fire". It is offered into these very vital breaths (life), into the Hotṛ, only once, into the Adhvaryu, into the Brahman (Chief Priest), into the Agnīdh and the sacrificer. He offers that into the sacrificer which he puts before the *dhruvā* (spoon). For the *dhruvā* is the sacrificer. And the reason why the sacrificer does not eat it directly is that (he thinks), "If not (If I eat it), I would be (committing the mistake of ) eating before it (the sacrifice) is concluded". He eats only what he places before the *dhruvā* (spoon). For *dhruvā* is the sacrificer. All eat (He says, thinks), "Into all may my *(iḍā)* be offered!" Five eat (it). The cattle are indeed *iḍā*. The cattle are verily fivefold. Therefore, five eat (it).

**21**. When this person (Hotṛ) calls *iḍā* thus, he (the Adhvaryu) having made the *puroḍāśa* (sacrificial cake) into four (parts) places it on the *barhis* (holy grass—covering the altar). This is indeed here in the place of the manes. The intermediate quarters are indeed the manes. Verily four are the intermediate quarters. Therefore, having made the *puroḍāśa* into four (parts) he places it on the *barhis*. When he says, "The Heaven and Earth have been asked here". Then the Agnīdh approaches. He gives it to him (Agnīdh).

**22**. He eats it (chanting), "Mother Earth has been called here. May Mother Earth call me near". (I am) Agni because of (my) function as "*Āgnīdhra—svāhā*." (He eats) the second (piece) (chanting), "Father Heaven has been called here". "May Father Heaven call me near!" (I am) Agni because of (my) function as *Āgnīdhra—svāhā*". For, Agnīdh is verily Heaven and Earth. Therefore he eats thus, when he thus prays for the blessing (makes the benediction).

**23**. Then the sacrificer mutters (meditatively), "May Indra now place in me vitality (the power of Indra)! May bountiful riches accrue to us! May there be blessing for us! May there be true blessings for us!" Thus this is verily the acceptance of the blessings (benedictions). Therefore, what blessings these priests pray for, for this (sacrificer) those very things (blessings) he, having thus received then, takes into himself. And then they cleanse (themselves) in (water) containing a purifier (ring of holy grass). For they have now performed with *iḍā* which is of *pākayajña* (ritual of cooked offerings). (They think), "Having been purified by the *pavitra* (purifying holy grass) let us perform here after what (part) of the sacrifice has not (yet) been completed". (Third Brāhmaṇa Ends)

## चतुर्थं ब्राह्मणम्

ते वा एते उल्मुके उदूहन्त्यनुयाजेभ्यः स यदेते उल्मुके उदूहन्ति यातयामेव वा एतदग्निर्भवति देवेभ्यो हि यज्ञमूहिवान्भवति तदस्मिन्नयातयाम्न्यनुयाजाꣳस्तꣳस्यामहा[१] इति तस्माद्वा एते उल्मुके उदूहन्ति ते पुनरनुसꣳ स्पर्शयन्त्यग्निमेवैतत्पुनराप्याययत्यया-तयामानं करोति तस्मात्पुनरनुसꣳस्पर्शयन्ति[२] ॥ १ ॥

अथ समिधमभ्यादधाति समिन्द्ध एवैनं तया समिद्धे यदत ऊर्ध्वमसꣳस्थितं यज्ञस्य तत्तनवामहा इति ॥ २ ॥

ताꣳ होतानुमन्त्रयत एषा ते अग्ने समित्तया वर्धस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहीति स यथैवादोऽग्नये समिध्यमानायान्वाहैवमेवैतदन्वाह तदेतद्धोतुः कर्म यदि तु यजमानो मन्येत नैतद्धोता वेदेत्यपि स्वयमेवानुमन्त्रयेत ॥३॥

अथ संमार्ष्ट्यग्निमेवैतद्युनक्ति युक्तो यदत ऊर्ध्वमसꣳस्थितं यज्ञस्य तद्वहादिति[३] स सकृत्सकृत्संमार्ष्टि त्रिस्त्रिर्वै देवेभ्यः संमार्ष्टि नेत्तथा करवाणि यथा देवेभ्य इत्यजामिताया उ एव[४] जामि हि कुर्याद्यत्त्रिः पूर्वꣳ संमृज्यात्त्रिरपरम् ॥ ४ ॥

स संमार्ष्ट्यग्ने वाजजिद्वाजं त्वा ससृवाꣳसं वाजजितꣳ संमार्ज्मीति सरिष्यन्तमिति वा अग्र आह सरिष्यन्निव हि[५] तद्भवत्यथात्राह ससृवाꣳसमिति ससृवानिव ह्यत्र भवति ॥ ५ ॥

अथानुयाजान्यजति स यदनुयाजान्यजति या वा एतेन यज्ञेन देवता ह्वयति याभ्य एष यज्ञस्तायते सर्वा वै ता एतदिष्टा भवन्ति स यत्तासु सर्वास्विष्टास्वथानुयजति तस्मादनुयाजा नाम ॥ ६ ॥

१. See Notes
२. स्पर्शयति TE
३. तद्वाहादिति TE
४. उवेव Ne
५. व ह्येतद्भवति TE

## BRĀHMAṆA IV

1. They take out two burning sticks for the sake of after-offerings. Why they take out these two burning sticks is that (they think), "This fire becomes, as it were, spent out in time; for it had conveyed the sacrifice (offerings) to the gods. Therefore, let us perform the after-offerings in this (fire) that is fresh (which has not become stale with the passing of time)". Therefore do they take out the two fire-brands. They make them touch (the fire) again. This makes the fire grow again, it makes it fresh. Therefore they make them (the fire-brands) touch (the fire) again.

2. Then, he (*Āgnīdhra*) puts the kindling stick over (the fire). He verily kindles this (fire) (thinking), "What of the sacrifice is (yet) unfinished. Let us perform that in (the fire) that has been kindled with that (kindling stick)".

3. The Hotṛ consecrates it (with chants), "Oh Agni! This is the kindling stick for you. Grow and increase with it. May we too grow and increase!" He recites this now just as formerly he recited (it) for Agni that was being kindled. This is the function of the Hotṛ. But if the sacrificer should think, "The Hotṛ does not know this". Then he himself may consecrate (the kindling stick).

4. Then, he (Āgnīdhra) trims (the fire). Thus he yokes up the very Agni, thinking, "(This Agni who has been) yoked, may he convey, from now on, that (part) of the sacrifice which has not been completed". He trims (the fire) once each time. Indeed for gods he trims it thrice each time. (He thinks), "If not, I would be doing as for the gods" just for non-repetition. Should he trim (sweep) thrice first and thrice later, he would indeed be committing repetition.

5. He cleanses (sweeps, trims) chanting, "Oh Agni! Winner of food! I cleanse you who have moved towards food and who have won the food". At first (formerly) he indeed said, "(You) who are going to move (towards food)". Then he verily is as if about to move. And then now he says, "Who have moved". For now he is as if he has moved.

6. Then he offers the after-offerings. Why he offers the after-offerings is (that) what gods he invokes by this sacrifice and for whom this sacrifice is performed, all of them, indeed become the object of sacrifice thus. As he offers subsequently after all of them have been sacrificed to, they are called after-offerings.

अथ यद्देवानुयाजान्यजति पशवो वै देवानां छन्दाꣳसि तद्यथा हेदं पशवो युक्ता मनुष्येभ्यो वहन्त्येवꣳ ह छन्दाꣳसि युक्तानि देवेभ्यो यज्ञं वहन्ति स यदैतं[६]च्छन्दाꣳसि देवान्त्समतर्पयन्नथैतच्छन्दाꣳसि देवाः समतर्पयन्ननुयाजेषु तदतः प्राक्तदभूद्यच्छन्दाꣳसि देवेभ्यो यज्ञमवाक्षुर्यदेनान्त्समतीतृपन्नथैतच्छन्दाꣳस्येव संतर्पयति यदनुयाजान्यजति तस्माद्येन वाहनेन चरेत्तद्विमुच्य ब्रूयात्पाययतोपादानं गमयतेति स वाहनस्यापह्नवः ॥ ७ ॥

स वै बर्हिः प्रथमं यजति गायत्री वै प्रथमा युज्यते कनिष्ठा छन्दः सती तदु सा वीर्येण युज्यते यच्छ्येनो भूत्वा दिवः सोममाभरत्तेन वीर्येण तद्ध्य[७]थायथं मन्यन्ते यत्कनिष्ठा छन्दः सती सा प्रथमा युज्यत इति तद्वत्र देवा यथायथं छन्दाꣳस्यकल्पयन्ननुयाजेषु नेत्पापवस्यसमसदिति तस्माद्बर्हिः प्रथमं यजत्योषधयो वै बर्हिस्ताः अस्यां प्रतिष्ठितास्तदस्यामिदꣳ सर्वं जगत्तेनेयं जगती तज्जगतीं प्रथमामकुर्वन् ॥ ८ ॥

अथ नराशꣳसं प्रजा वै नरस्ता इमा अन्तरिक्षमनु वावद्यमानाश्चरन्ति य उ वै वदति शꣳसतीति वै तमाहुरन्तरिक्षं वै नराशꣳसोऽन्तरिक्षं त्रिष्टसत्त्रिष्टुभमनूचीमकुर्वन् ॥९॥

अथाग्निमुत्तमं गायत्री वा अग्निस्तद्गायत्रीमुत्तमामकुर्वन्नेवमु खलु छन्दाꣳसि यथायथं क्लृप्तानि प्रतितिष्ठन्ति तस्माद्विदमपापवस्यसम् ॥ १० ॥

सोऽतिक्रम्याध्वर्युराश्राव्याह देवान्यजेति देवान्देवानिति सर्वान्होता यजति देवानाꣳ ह वै देवाः सन्ति छन्दाꣳस्येव पशवो ह्येषां गृहा हि पशवः प्रतिष्ठा हि गृहाश्छन्दाꣳस्यु वा अनुयाजास्तस्माद्देवान्यजेत्येवाध्वर्युराह देवान्देवानिति सर्वान्होता यजति ॥ ११ ॥

अथ यद्वसुवने वसुधेयस्य वेत्विति यजति देवतायै वै हविर्गृह्यते देवतायै वषट्क्रियते नो वा अत्र देवतास्त्यनुयाजेषु देवं बर्हिरिति तन्नाग्निर्नेन्द्रो न सोमो देवो नराशꣳस इति नातोऽन्यतरच्चन य उ अत्राग्निर्गायत्री स निदानेन तेषां देवते स्त इन्द्राग्नी

६. यथैतत् M, V 1

७. तद्य यथायथं TE, तद्वयथायथं Ca, see Notes

7. And why he makes the after-offerings is (this): Cattle indeed are the metres of the gods. Therefore, just as here the yoked cattle carry (burdens) for men, in this same manner, the metres, having been yoked, convey the sacrifice to the gods. That the metres thus propitiated the gods and then the gods pleased the metres in the after-offerings was before this when the metres conveyed the sacrifice to the gods by which they satisfied them. And now he (the sacrificer) pleases the very metres in that he makes the after-offerings. Therefore, by what vehicle (vehicular animal) one may move on having unyoked it, he should say, "Give it drink, give it food". That is the dissimulation for the vehicle (draft animal).

8. First he verily sacrifices to (worships) the *barhis* (holy grass). Being the (youngest) smallest metre, Gāyatrī is verily employed first. Then she (Gāyatrī) is united with rigour, indeed, as having become a falcon. She brought *Soma* from heaven, because of that strength. That they consider it improper (that it should not be so) that, (though) being the smallest metre, she was employed first. But then, here the gods arranged the metres properly in the after-offerings, thinking, "If not, there would be inversion (confusion)". Therefore he worships (offers to) *barhis* first. The plants indeed are the *barhis*. They are established in this. Thus this entire world is in this (*barhis*). Therefore this (is called) Jagatī. Hence they placed Jagatī (metre) first.

9. Then (he offers) to *narāśaṃsa*. '*Nara*' are indeed 'creatures'. These move about the aerial region, being garrulous. Of him who verily talks, they say (he) chants. The '*antarikṣa* (aerial region) is indeed '*narāśaṃsa*' (the region of the chanting (chattering of creatures). The aerial region is Triṣṭubh. Thus (then) they made Triṣṭubh to follow (in the second place).

10. And then (he offers) to Agni, lastly Gāyatrī is indeed, Agni. Therefore they made Gāyatrī the last. Thus verily do the metres remain stable, having been arranged in proper order. Therefore, this is without inversion (confusion).

11. Then, the Adhvaryu, having passed beyond and having called attention, says (to the Hotṛ), "Utter the offering prayers for the gods". The Hotṛ says the offering prayers for all as 'the gods'. 'The gods' the metres themselves are the gods, indeed of the gods and are verily their cattle. Cattle are surely the home. The homes are a place of stable existence. The after-offerings are indeed the metres. Therefore, the Adhvaryu merely says, "Pronounce the offering prayer for gods". The Hotṛ pronounces the offering prayer to all as 'the gods', 'the gods'.

12. Now, (the reason) why he offers (chanting), "May he accept the offering of wealth for the sake of the one who desires wealth", is that verily for the deity is the sacrificial food taken up (for offering), the utterance of *Vaṣaṭ* is made for the deity, there is indeed no deity here in the case of the after-offerings. (In the expression), 'the divine *barhis*'—that is not Agni, not Indra, not Soma. 'The divine *narāśaṃsa*'—

एवाग्निरेव वसुवनिरिन्द्रो वसुधेय एवमस्यैतद्देवतायै वषट्कृतं भवति॑ देवतायै हुतं तस्मात्सर्वेष्वनुयाजेषु वसुवने वसुधेयस्य वेत्विति यजति ॥ १२ ॥

अथोत्तममनुयाजमिष्ट्वा समानीय जुहोति प्रयाजानुयाजा वा एते स यथैवादः प्रयाजेष्वत्र आद्यं बलिꣳ हारयति यजमानाय द्विषन्तं भ्रातृव्यमेवमेवैतदनुयाजेषु बलिꣳ हारयन्यत्र आद्यं यजमानाय द्विषन्तं भ्रातृव्यम् ॥ १३ ॥ इति चतुर्थं ब्राह्मणम्॥

॥ इति हविर्यज्ञकाण्डे सप्तमोऽध्यायः॥

८. भवत्ति तद्देवतायै V 1

there is not (a deity) in this, there is not another thing. What 'Agni' is here (in the third offering), (that is indeed) Gāyatrī. Thus, by reason, only Indra and Agni are the two deities of them (metres). Agni, himself is '*vasuvanī*' (the seeker of wealth). Indra is '*vasudheya*' (giver of wealth). Thus his utterance of *Vaṣaṭ* is 'for deity' and the offering is 'for deity'. Therefore, in all after-offerings, he offers (chanting) "May he accept of the gift of wealth for the sake of the seeker of wealth".

**13.** Having made the final after-offering and then having brought together (the remaining *ghee* in the *upabhṛt* spoon with what remains in the *juhū*) he offers it. These are indeed the fore-offerings and after-offerings. Just as formerly in the fore-offerings he makes the hateful enemy (of the sacrificer) bring the first tribute (presents), in the very same manner here now he makes the hateful enemy bring the first tribute (presents) for the sacrificer in the after-offerings. (Fourth Brāhmaṇa Ends)

**(Seventh Chapter Ends)**

## अष्टमोऽध्यायः

### प्रथमं ब्राह्मणम्

स वै स्रुचावेव व्यूहत्यग्नीषोमयोरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन[1] प्रोहामीति जुहूं प्राचीं दक्षिणेन पाणिनाग्नीषोमौ तमपनुदतां योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामीति प्रतीचीमुपभृतः सव्येन पाणिना यदि स्वयं यजमानः ॥ १॥

यद्यु वा अध्वर्युरग्नीषोमयोरुज्जितिमनूज्जयत्वयं यजमानो वाजस्यैनं प्रसवेन प्रोहाम्यग्नीषोमौ तमपनुदतां यमयं यजमानो द्वेष्टि यश्चेमं यजमानं द्वेष्टि वाजस्यैनं प्रसवेनापोहामीत्यग्नीषोमीयः हि पौर्णमासः हविर्भवति ॥ २ ॥

अथामावास्यायामिन्द्राग्न्योरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामीन्द्राग्नी तमपनुदतां योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामीति यदि स्वयं यजमानः ॥ ३ ॥

यद्यु वा अध्वर्युरिन्द्राग्न्योरुज्जितिमनूज्जयत्वयं यजमानो वाजस्यैनं प्रसवेन प्रोहामीन्द्राग्नी तमपनुदतां यमयं यजमानो द्वेष्टि यश्चेमं यजमानं द्वेष्टि वाजस्यैनं प्रसवेनापोहामीत्यैन्द्राग्नः ह्यामावास्यः हविर्भवत्येवं यथादेवतं[2] व्यूहति ॥ ४ ॥

स यदेवः स्रुचौ व्यूहति यजमानो वै जुहूमनु योऽस्मा अरातीयति स उपभृतः[3] प्राञ्चमेव यजमानमुदूहत्यपाञ्चं तमपोहति यो यजमानायारातीयत्यत्ता वै जुहूमन्वाद्य उपभृतं प्राञ्चमेवात्तारमुदूहत्यपाञ्चमाद्यं तदेतत्समान एव कर्मणि व्याक्रियते तस्मात्समानादेव पुरुषादत्ता चाद्यश्च जायेते[4] उत हि तृतीये पुरुषे संगच्छामहे चतुर्थे संगच्छामह इति विदेवं विदीव्यमाना आसते जातीया अस्य स्म इति[5] ॥ ५ ॥

१. वाजस्य प्रसवेन मा प्रोहा P1

२. यथादेवं तं H

३. उपभृतः स प्राञ्च Ca

४. जायत V 1, TE

५. इति Ca

## Chapter Eight

### BRĀHMAṆA I

1. He verily separates the two spoons (chanting), "May I conquer after the conquest of Agni and Soma! With the impulsion of the (sacrificial) food I urge myself on". He removes the *juhū* (spoon) to the east with his right hand (chanting), "May Agni and Soma drive him away who hates us and whom we hate! I drive him away with the impulsion of the (sacrificial) food", he moves the *upabhṛt* (spoon) to the west with his left hand; (he does this) if he is the sacrificer.

2. If he is the Adhvaryu (who verily does it) (he chants), "May this sacrificer conquer after the conquest of Agni and Soma! I urge him on with the impulsion of the (sacrificial) food. May Agni and Soma drive him away whom this sacrificer hates and who hates this sacrificer! I drive him away with the impulsion of the (sacrificial) food". The full moon oblation verily is for Agni and Soma.

3. If he is himself the sacrificer, (he chants) then at the new moon (sacrifice), "May I conquer after the conquest of Indra and Agni! I urge myself on with the impulsion of the (sacrificial) food. May Indra and Agni drive him away who hates us and whom we hate! I drive him away with the impulsion of the (sacrificial) food".

4. If it is the Adhvaryu (who does it), (he chants), "May this sacrificer conquer after the conquest of Indra and Agni! I urge him on with the impulsion of the (sacrificial) food. May Indra and Agni drive him away whom this sacrificer hates and who hates this sacrificer! I remove him away with the impulsion of the (sacrificial) food". Indeed the oblation at the new moon (sacrifice) is for Indra and Agni. Thus he separates (the spoons) according to the deities.

5. (The reason) why he separates the two spoons thus is (this). Verily the sacrificer (stands) behind the *juhū;* he who is inimical towards him (stands) behind the *upabhṛt.* Thus he moves the sacrificer verily on to the east and removes him away ((to the west) who acts inimically towards the sacrificer. 'The eater' verily (stands) behind the *juhū* and 'the eaten' (stands) behind the *upabhṛt.* Verily he moves on 'the eater' to the east (front) and pushes back to the west (behind) 'the eaten'. Thus this is performed in one and the same action. Therefore from the same (common) person 'the eater' (enjoyer) and 'the eaten' (the enjoyed) are born. Well, indeed, people remain sporting and rejoicing (saying), "We unite (in marriage) in the third generation, we unite (in marriage) in the fourth generation. We are of his class".

अथ परिधीन्त्समनक्ति तद्यथैव देवेभ्योऽहौषीद्यया यज्ञꣳ समतिष्ठिपत्तयैवैतत्परिधीन्प्रीणाति ॥ ६ ॥

स समनक्ति वसुभ्यस्त्वा रुद्रेभ्यस्त्वादित्येभ्यस्त्वेत्येते वै त्रया देवा यद्वसवो रुद्रा आदित्यास्तस्मादेनꣳ समनक्ति ॥ ७ ॥

अथ परिधीनभिपद्याश्रावयति परिधिभ्यो ह्येतदाश्रावयति यज्ञो वा आश्रावणं तदेनान्प्रत्यक्षं यज्ञेन प्रीणाति ॥ ८ ॥

स वा आश्राव्याहेषिता दैव्या होतारो भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकायेति दैव्या वा एते होतारो यत्परिधयोऽग्नयो हि तानेवैतदाहेष्टा दैव्या होतार इति यदाहेषिता दैव्या होतार इति भद्रवाच्यायेति स्वयं वाव देवा युक्ता यत्साधु कुर्युर्यत्साधु वदेयुस्तस्मादाह भद्रवाच्यायेति प्रेषितो मानुषः सूक्तवाकायेति तदिमं[६] मानुषꣳ होतारꣳ सूक्तवाकाय प्रसौति ॥ ९ ॥

अथ प्रस्तरमनुप्रहरति यजमानो वै प्रस्तरः स यत्रैवास्यैतद्यज्ञो गच्छति तदेवैतद्यजमानꣳ स्वगाकरोति देवलोकं वा अस्य यज्ञो गच्छति देवलोकमेवैनमपि नयति ॥ १० ॥

तमादत्ते संजानाथां द्यावापृथिवी इति यदि वृष्टिकामः स्याद्यदा वै द्यावापृथिव्यौ संजानाते अथ वर्षति मित्रावरुणौ त्वा वृष्ट्यावतामिति प्राणोदानौ वै मित्रावरुणावयमु वै वृष्टेरीष्टे योऽयं पवते स वा अयमेक इवैव[७] पवते सोऽयं पुरुषेऽन्तःप्रविष्टः प्राङ्च प्रत्यङ्च तौ प्राणोदानौ स यो वृष्टेरीष्टे स त्वा वृष्ट्यावत्वित्येवैतदाह तदेतेनैवादेयं यदा ह्येव कदा च वृष्ट्याꣳ शमिव ॥ ११ ॥

अथैनमनक्त्याहुतिमेवैनं तत्करोत्याहुतिर्भूत्वा देवलोकं गच्छादिति सोऽग्रं जुह्वामनक्ति मध्यमुपभृति मूलं ध्रुवायामग्रमिव हि जुहूर्मध्यमिवोपभृन्मूलमिव ध्रुवा ॥ १२ ॥

६. तदिदं V 1
७. इवैवं B,H

**6**. Then he (the Adhvaryu) anoints (with *ghee*) the enclosing sticks. With that very thing (spoon) with which he has offered to the gods, with which he has concluded the sacrifice—(with that very spoon) he now pleases the enclosing sticks.

**7**. He anoints (chanting), "You—for the Vasus", "You—for the Rudras", "You—for the Ādityas (I anoint)". These are the three groups of gods viz. Vasus, Rudras and Ādityas. Therefore he anoints them (the enclosing sticks) for them.

**8**. Then, having touched (reached) the enclosing sticks, he causes (the Āgnīdhra) to give the call (for the gods to listen). Indeed, he thus makes (the gods) listen for the sake of the enclosing sticks. The call to listen is indeed the sacrifice. Therefore he propitiates these (enclosing sticks) directly with the sacrifice.

**9**. Having had the call made, he says, "The divine Hotṛs are sent for pronouncing auspiciousness. The human (Hotṛ) has been verily sent for chanting the hymns". These divine Hotṛs indeed are the enclosing sticks, verily the fires. He tells them (means) thus, indeed thus, "The divine Hotṛs are wished for", when he says, "The divine Hotṛs have been sent". (He says), "For pronouncing auspiciousness", by themselves have the gods engaged in that they should do what is good and that they would speak what is good. Therefore does he say "for pronouncing the auspicious". (He says), "The human (Hotṛ) has been sent for reciting the hymns". Thus he now urges the human Hotṛ for reciting the hymns.

**10**. Then, he throws the '*prastara*'—bunch (bunch of holy grass) into the fire subsequently. Indeed the '*prastara*' is the sacrificer. Wherever his sacrifice goes now, there itself it now bids this sacrificer welcome. Verily his sacrifice goes to the world of gods. He leads him too on to heaven itself.

**11**. He takes it (the *prastara*) up (prior to throwing it into the fire). (He chants), "May Heaven and Earth — you two be in harmony (with each other)!" If he is desirous of rain. When Heaven and Earth are in harmony it rains. (He chants), "May Mitra and Varuṇa please you with rain!" Verily *prāṇa* (the exhaled and inhaled breath) are Mitra and Varuṇa. This one *(vāyu)* who blows (purifies) rules over the rain. This one blows as if he is only one. Entering into man *(vāyu)* forward and backward (as) *prāṇa* and *udāna* (outward and inward breathing). He says merely this, "He who has power of rain—may he please you with rain!" Therefore it (the *prastara*) should be taken up only with this (chant), wherever (he desires) happiness in (by means of) rain.

**12**. Then he anoints it (with *ghee*). He thus makes it verily into an oblation (thinking), "Becoming an oblation, may it go to the world of gods!" He anoints its tip in the *juhū* (spoon), its middle in the *upabhṛt* (spoon) and its bottom in the *dhruvā* (spoon). For, the *juhū* (is) the top (tip), as it were, the *upabhṛt* (is) the middle as it were and the *dhruvā* (is) the root (bottom) as it were.

सोऽनक्ति व्यन्तु वयो रिसो रिहाणा इति वय एवैनदेतत्कृत्वास्मान्मनुष्य-लोकाद्देवलोकमभ्युत्पातयति ॥ १३ ॥

तमनुप्रहरति मरुतां पृषतीं गच्छेति देवलोको वै मरुतां[८] पृषती तं गच्छेत्येवैतदाह तं नीचैर्हरति[९] द्वयं तद्यस्मान्नीचैर्हरतीयं[१०] वै पृथिवी प्रतिष्ठास्या[११] न्वेवैनं प्रतिष्ठाया नोद्धन्त्यस्यामु चैव वृष्टिं नियच्छति ॥ १४ ॥

सोऽनुप्रहरति वशा पृश्निर्भूत्वा दिवं गच्छ ततो नो वृष्टिमावहेतीयं वै पृश्निर्यदस्यां मूलि चामूलं चोभयं तेनेयं पृश्निरियं भूत्वा देवलोकं गच्छेत्येवैतदाह ततो नो वृष्टिमावहेति वृष्ट्याध्यूर्ग्रसः सुभूतं जायते ॥ १५ ॥

अथ तृणमेकमपगृह्णाति यद्ध सकृत्सर्वमनुप्रहरेत्क्षिप्रꣳ हामुं लोकं यजमान इयात्स[१२] यत्तृणमेकमपगृह्णाति यावदेवास्येह मानुषमायुस्तस्मा एवास्यैतदा-त्मानमपगृह्णाति तन्मुहूर्तं धारयित्वानुप्रहरति यद्ध नानुप्रहरेदन्तरियाद्ध[१३] देवलोका-द्यजमानम् ॥ १६ ॥

तं प्राञ्चमनुसमस्यति प्राची हि देवानां दिगथो उदञ्चमुदीची हि मनुष्याणां दिक्तमङ्गुलीभिरेव योयुप्यते न काष्ठैर्दारुभिर्वा इतरꣳ शवं व्यृषन्ति[१४] नेत्तथा करवाणि यथेतरꣳ शवमिति ॥ १७ ॥

अथाग्नीदाहानुप्रहरेति यत्रैवास्येतर आत्मागꣳ[१५]स्तदस्यै तद्गमयेत्येवैतदाहानुप्रहृत्य चक्षुष्पा असि चक्षुर्मे पाहीत्यात्मानमभिमृशति तथो अध्वर्युरात्मानं न प्रवृणक्ति॥१८॥

८. मरुतां TE
९. हरति तद्द्वयं V 1
१०. हरति यं V 1, हरतीत्ययं Ca
११. स्याम्वेवैनं V2, Ca, TE, स्यान्नेवैतं M, स्यायोवैनं V 1
१२. १३. ईयात् M, My
१४. व्यृष्यन्ति V 1
१५. आत्माकस्तदस्यै M

**13.** He anoints (it) (chanting), "May the birds go licking the smeared one (*prastara*)". Thus, having made it now verily into a bird he makes it go up towards the world of gods from this world of men.

**14.** He throws it into the fire (chanting), "Go to the spotted doe of the Maruts". He merely says (means) this, "The world of gods itself is the spotted antelope of the Maruts. Go to it". He moves (the *prastara*) down twice. The reason why he then brings it down is (this). The earth is verily the firm basis. From this firm basis he does not throw this (sacrificer) up. He controls (or he provides much) rain indeed in this (earth).

**15.** He throws (it) into the fire (chanting), "Having become a spotted cow, go to heaven and from there bring rain for us. This (earth) is (called) spotted cow (*Pṛśnī*) for the reason that there are on this both the rooted and rootless (food). He merely says (means) this, " Having become this (spotted cow) go to the world of gods and from there bring us rain". From the rain arises vigour, sap, well being.

**16.** Then he removes a single (blade of) grass (from the *prastara*). If he were to put the entire thing into the fire, the sacrificer would quickly reach the yonder world. (The reason) why he removes a blade of grass is that for how much is his (the sacrificer's) (ordained) human life-span here, for only that (for preserving that extent of life) he thus takes himself away. Therefore, having held it (the *prastara*) for a short time, he puts it into the fire. If he would not put it into the fire, he would be keeping the sacrificer away from the world of gods.

**17.** He throws it (with its tip pointing) to the east (into the fire), for the east is the quarter of the gods. Or, (he throws it, its top pointing) to the north, for the north is the quarter of men. He makes it uniform with his fingers only and not with (pieces of) wood. For, they convey an ordinary corpse with (wooden) sticks (he thinks), "If not (if I smoothen the *prastara* with pieces of wood), I would be doing as (they would be doing) with an ordinary corpse".

**18.** Then the Agnīdh says, "Throw into the fire (the single blade of grass, after the *prastara*)". He says (means) merely this, "Where verily his (the sacrificer's) other self went, there itself make this (self) of his go". Having thrown it into the fire (the Adhvaryu) touches himself, (chanting), "You are the protector of the eye. Protect my eyes". That way, indeed he does not destroy (injure) himself.

अथाग्नीदाहा संवदस्वेति संवादयैनं दैवरित्येवैतदाहागादग्नीदित्यगन्नित्येवैतदाह श्रावयेति तं वै देवेभ्यः श्रावय तमनुबोधयेत्येवैतदाह श्रौषळिति शृण्वन्ति वा एनं विदुर्वा एनमित्येवैतदाहैवमध्वर्युश्चाग्नीच्च संविदानौ[16] यजमानं देवलोकमपिनयतः ॥ १९ ॥

अथ परिधीन्त्स्वगाकरोति स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्य इति दैव्या वा एते होतारो यत्परिधयोऽग्रयो हि तानेवैतत्स्वगाकरोति स्वस्तिर्मानुषेभ्य इति तदस्मै मानुषाय होत्रेऽह्वलामाशास्ते ॥ २० ॥

अथ मध्यमं परिधिमनुप्रहरति यं परिधिं पर्यधत्था अग्ने देवपाणिभिर्गुह्यमानः[17] तं त एतमनु जोषं भराम्येष नेत्त्वदपचेतयाता इत्यग्नेः प्रियं पाथोऽपीतमितीतरा उपसमस्यत्यग्नेः प्रियं धामापीतमित्येवैतदाह ॥ २१ ॥

अथ स्रुचौ संप्रगृह्णात्यदो हैवैनामाहुतिं करोति यदनक्त्याहुतिर्भूत्वा देवलोकं गच्छादिति तद्विश्वेभ्यो[18] देवेभ्यः संप्रगृह्णाति यदु वा अनादिष्टं देवतायै हविर्गृह्यते सर्वा वै तस्मिन्देवता अपित्विन्यो[19] मन्यन्ते नो वा एतत्कस्यैचन देवतायै हविर्गृह्णन्नादिशति यदाज्यं तद्या एवास्मिन्देवता अपित्विन्यो मन्यन्ते ता एवास्मिन्नेतदाभजति ॥ २२ ॥

स संप्रगृह्णाति सꣳस्रवभागा स्थेषा बृहन्त इति सꣳस्रवो ह्येष परिशिष्टो भवति प्रस्तरेष्ठाः परिधयश्च देवा इति प्रस्तरश्च हि परिधयश्चानुप्रहृता भवन्तीमां वाचमभिविश्वे गृणन्त इति तद्वैश्वदेवमासद्यास्मिन्बर्हिषि मादयध्वꣳ स्वाहा वाळिति तद्यथा वषट्कृतꣳ स्वाहाकृतꣳ हुतमेवं भवति ॥ २३ ॥

स यस्यानसो गृह्णन्ति धुरि तस्य विमुञ्चन्ति यतो युनजाम तद्विमुञ्चामेति यस्योपात्र्याः[20]

१६. संविधानौ M, संविवानौ My
१७. देवप्राणिभिः My, Pa
१८. तद्वैश्वेभ्यो TE
१९. अपित्वि मन्यन्ते Pa
२०. पात्र्या My, TE, M

**19.** Then, Agnīdh says, "Talk (cordially) (be like)". He verily says, (means) this, "Make this person (sacrificer) talk (cordially) with the gods". (Make him be like the gods). (The Adhvaryu asks), "Oh Agnīdh! Has he (the sacrificer) gone (to the gods)?" He verily says (means), "Has he (really) gone?" (He says), "Make (the gods) hear!" He verily says (means), "Make the gods hear about him. (Report to the gods about him)!" "Make him be known (to the gods)!" (Agnīdh pronounces) "*Srauṣat*". Thus he only says, "They hear this (sacrificer)" or "They know this (sacrificer)". Thus conversing the Adhvaryu and Agnīdh lead the sacrificer to the world of gods.

**20.** Then he utters, "Go (at will) to your place!" To the enclosing sticks. (He chants), "Movement to their own places—for the divine Hotṛs!" "Auspiciousness (well-being) for the humans!" Thus he prays for (unfailing) steadiness for the human Hotṛ.

**21.** Now he throws into the fire the middle enclosing stick (chanting), "Oh Agni! (Oh good Agni) that enclosing stick which you laid around (yourself), you being concealed by the *Pāṇis,* (by divine hands)—that I bring to you with pleasure" (with the thought), "If not (If I do not bring it to you), it may amount to thinking badly about you (it may be unfaithful to you)". He throws the other two (kindling sticks) (together) (chanting), "You two—go to the favourite place, of Agni!" He verily says (means) this, "Go, you two, to the abode which is dear to Agni!"

**22.** Then he takes up the two spoons (together). And he makes verily this offering when he anoints (with *ghee*) (the *prastara*—the sacrifice) (thinking), "May he (the sacrificer), having become an oblation, go to the world of gods". Then he takes it up for (offering to) the 'All gods!' (*Viśvedevas*). Whatever '*havis*' is taken up without having been announced for (any particular) deity, all the gods, indeed, consider (themselves) as sharers in it. Now taking up this (residual) *ghee* as '*havis*', he does not announce it for any (particular) deity. Therefore, those very deities who consider (themselves) to be sharers in this (offering of the residual *ghee*)—he makes them thus have a share in this.

**23.** He takes hold of them (spoons) (chanting) "Sharers in the remains (residual *ghee*)! The stable (firm, strong) ones! great ones". This residue indeed is what has remained over. (He says), "Oh gods (seated) on the *prastara*! Oh enclosing ones!" The '*prastara*' and the enclosing sticks have been thrown into the fire. (He chants), "(You) who applaud this speech". That applies to all the gods (All gods). (He chants), "Having arrived (having been seated) on this covering of holy grass (*barhis*), rejoice—*Svāhā*! *Vāṭ*". Thus this becomes just like what has been offered (having been sanctified) with the utterance of *Svāhā* and *Vaṣaṭ*.

**24.** For whomsoever they take from the cart (the sacrificial food material) at its yoke they unyoke for him (saying), "Wherefrom we may yoke, there may we unyoke (release)". For whom he takes then the wooden sword from the small vessel

स्फ्यमु तर्ह्युपोहन्ति यतो युनजाम तद्विमुञ्चामेति युञ्जौ ह वा एते यज्ञस्य यत्स्रुचौ ते एतद्युङ्क्ते यदाभ्यां प्रचरति तस्माद्धारयन्नेवावद्येद्यद्ध निधायावद्येद्यथा वाहनमर्वाच्छेदेवं[21] तत्ते विमोचनमागच्छतः स्विष्टकृतं ते तत्सादयति ते अनुयाजेभ्यः प्रयुङ्क्ते ते विमोचनमागच्छतो यदेने संप्रगृह्णाति स यां गतिमभियुङ्क्ते तां गतिं गत्वोत्तमं विमुञ्चते यज्ञमु वा अनु प्रजास्तस्मादयं पुरुषो युङ्क्तेऽथ विमुञ्चतेऽथ युङ्क्ते स यां गतिमभियुङ्क्ते तां गतिं गत्वोत्तमं विमुञ्चते स विमुञ्चति घृताची स्थो धुर्यौ पातꣳ सुम्ने स्थः सुम्ने मा धत्तमिति ॥ २४ ॥ इति प्रथमं ब्राह्मणम् ॥

### द्वितीयं ब्राह्मणम्

स वै यदैतदध्वर्युराहेषिता दैव्या होतारो भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकायेति यदतो होतान्वाह सूक्तैव तदाह यजमानायैव तदाशिषमाशास्ते स वा उपरिष्टा-द्यज्ञस्याशिषमाशास्ते द्वयं तद्यस्मादुपरिष्टाद्यज्ञस्याशिषमाशास्ते ॥ १ ॥

देवान्वा एष प्रीणात्येतेन यज्ञेनग्भिरिव त्वद्यजुर्भिरिव त्वदाहुतिभिरिव त्वत्तान्प्रीत्वाथाशिषमाशास्ते तामस्मै देवा आशिषꣳ संनमन्ति[1] यामाशिषमाशास्ते यो नोऽप्रैषीदिति यज्ञमु वा एष जनयते यो यजत एतेन ह्येनमुक्ता ऋत्विजस्तन्वते तं जनयन्तेऽथाशिषमाशास्ते तामस्मै यज्ञ आशिषꣳ संनमन्ति[2] यामाशिषमाशास्ते यो माजीजनतेत्येतद्द्वयं यस्मादुपरिष्टाद्यज्ञस्याशिषमाशास्ते ॥ २ ॥

स आहेदं द्यावापृथिवी भद्रमभूदिति भद्रꣳह्यभूद्यो यज्ञस्य सꣳस्थामगन्नाध्र्म सूक्तवाकमुत नमोवाकमित्युभयꣳ ह वा एतद्यज्ञः सूक्तवाकश्च नमोवाकश्चाविदाम यज्ञमरात्स्मेत्येवैतदाहाग्ने त्वꣳ सूक्तवागस्युपश्रुती दिवस्पृथिव्योरित्यग्निमेवैतदाह

२१. अवांर्छेदेवं TE

१. २. संनमति TE

(jar) (chanting), "Where we yoke, there we leave off (unyoke), (for him he unyokes the spoons). These two things viz. the spoons are indeed 'yoke-fellows', for the sacrifice. He yokes them thus in that he performs (the rituals with them). Therefore he should cut off (the sacrificial food) verily holding them (spoons). If he should cut off, having placed them down, it would be just as the draft animal would fall down. Then they attain release at the *Sviṣṭakṛt*. Then he places those two down. He employs those two for the after-offerings. They attain release (again). In that he takes hold of the two (again now). Having traversed that way towards which he yokes them, finally releases (unyokes) them. Indeed following the sacrifice (in the manner of the sacrifice) offspring (are born). Therefore this person (man) unites (yokes) and then releases (unyokes) and again unites (yokes). Having covered that way towards which he yokes (the draft-animal), finally he releases (unyokes) (it). He releases (lays down) (the two spoons), (chanting), "You two are full of *ghee* (smeared with *ghee*). Protect the two yoke-fellows (draft-animals). You two are gracious. Keep me in happiness". (First Brāhmaṇa Ends)

## BRĀHMAṆA II

1. When the Adhvaryu verily says thus, "The divine Hotṛs have been sent for pronouncing auspiciousness, the human (Hotṛ) has been sent for reciting the hymns (of praise of gods)" when hence the Hotṛ recites, he says verily the hymns (good expressions). Then he indeed invokes the blessing for the sacrificer himself. He indeed invokes a blessing after the sacrifice. The reason is twofold wherefore he invokes the blessing after the sacrifice.

2. This (sacrificer) verily propitiates the gods by means of this sacrifice, as with *Ṛk* (chants), as with *Yajus* (prose-chants), as with oblations. Thus having propitiated them, thereafter he invokes the blessings. The gods fulfil that (blessing) for him—the blessing which he invokes, (the gods) thinking, "He who has propitiated us!" He who sacrifices, this person indeed-produces the sacrifice. Verily told (ordered) by this (sacrificer) the priests perform elaborately, produce it (the sacrifice). And then he (the Hotṛ) invokes a blessing. The sacrifice fulfils that blessing for this (sacrificer) thinking, "It is he who produced me"—that blessing which he invokes. These are the two reasons for which he invokes the blessing after the sacrifice.

3. He says, "This has become auspicious, Oh Heaven and Earth!" Indeed it has become auspicious (for him) who has reached the completion of the sacrifice. "We have completed the recitation of the hymns and utterance of (the Vedic chants expressing) respect. Indeed the two viz. the recitation of the hymns and utterance

त्वꣳ सूक्तवागस्युपशृण्वत्योर्द्यावापृथिव्योरित्योमन्वती[3] तेऽस्मिन्यज्ञे यजमान द्यावा-पृथिवी स्तामित्यन्नं वा ओमान्नवत्यौ तेऽस्मिन्यज्ञे यजमान द्यावापृथिव्यौ स्तामित्येवैत-दाह ॥ ३ ॥

शंगवी जीवदानू इति शंगवी ते स्तां जीवदानू इत्येवैतदाहात्र स्नू अप्रवेदे इति माह कस्माच्चन प्रत्रासीर्मोत इदं कश्चन पुष्टं प्रविदतेत्येवैतदाहोरुगव्यूती अभयं-कृतावित्युरुगव्यूती ते स्तामभये इत्येवैतदाह वृष्टिद्यावा रीत्यापेति वृष्टिमत्यौ ते स्तामित्येवैतदाह शंभुवौ मयोभुवाविति शंभुवौ ते मयोभुवौ स्तामित्येवैतदाहोर्जस्वती पयस्वती इति रसवत्यौ ते स्तामुपजीवनीये इत्येवैतदाह सूपचरणा च स्वधिचरणा चेति सूपचरणाह तेऽसावस्तु यामधस्तादुपचरसि स्वधिचरणो त इयमस्तु यामुपरिष्टादधिचरसीत्येवैतदाह तयोराविदीति तयोरनुमन्यमानयोरित्येवैतदाह यदाह तयोराविदीति ॥ ४ ॥

अग्निरिदꣳ हविरजुषतावीवृधत महो ज्यायोऽकृतेति तदाग्नेयमाज्यभागमाह सोम इदꣳ हविरजुषतावीवृधत महो ज्यायोऽकृतेति तत्सौम्यमाज्यभागमाहाग्निरिदꣳ हविरजुषतावीवृधत महो ज्यायोऽकृतेति तदाग्नेयमेव पुरोळाशमाह योऽयमुभयत्रा-च्युतोऽथ यथादेवतं देवा आज्यपा आज्यमजुषन्तावीवृधन्त महो ज्यायोऽक्रतेति

३. इत्योमान्नवत्यौ V 1

of respect from the sacrifice. He verily says (means) this only, "We have gained the sacrifice, we have accomplished (the sacrifice)". (He chants), "Oh Agni! You are the mouth (expression) of the hymns (fine sayings), the two ears (listening) of Heaven and Earth". He says (means to say) to Agni himself thus, "You are the one expressing praise (fine things) while heaven and earth listen". (He says), "Oh sacrificer! May heaven and Earth be helpful (*Om annvati*) to you in this sacrifice!" Indeed food is "Om". He verily says (means) only this, "Oh sacrificer!. In this sacrifice, may Heaven and Earth be possessors of (abundant) food for you".

4. (He says), "Two bringers of weal to cattle, two givers of quick gifts". He verily says (means) only this, "May those two be producers of well-being for cattle and givers of quick gifts!" (He says), "Two fearless ones, two incomprehensible (uncommunicative) ones". He verily says (means) this only, "Do not be afraid of any one; let not any one find out (obtain) this prosperity of yours". (He says), "Two possessing vast pasture ground, two afforders of freedom from fear (providers of security)". He verily says (means) only this, "May those two have wide pasture-ground and (may the) two(be) fearless!" (He says), "Pourer of rain from the sky, producer of satisfaction". He merely says (means) this, "May the two be possessors of (abundant) rain!" (He says), "The two sources of happiness, the two sources of welfare". He verily says (means) this only, "May those two be the sources of happiness, the sources of welfare!" (He says), "Having (abundant) sap, having (abundant) milk". He verily says (means) only this, "May the two be possessed of (abundant) sap (may the two be) fit to be depended upon for subsistence!" (He says), "Easy of access, easy to walk on". He verily says (means) only this, "May the yonder (sky) be accessible to you (the sacrificer)—(the sky) which you serve from below! May this (earth) be easy to tread upon for you—(the earth) which you walk upon!" ( He says), "In their knowledge". In that he says, "In their knowledge (awareness)", he verily says (means) only this, "When they approve".

5. (He says), "Agni has with pleasure accepted this oblation, he has greatly grown, he has made (acquired) greater power (lustre)". Thus he speaks of the Agni's share of *ghee*. (He says), "Some has with pleasure accepted this oblation, he has greatly grown, he has made (acquired) greater power (lustre)!" Thus he says of Soma's share of *ghee*. (He says), "Agni has with pleasure accepted this oblation, he has greatly grown, he has made (acquired) greater power (lustre)". Thus he verily speaks of the *puroḍāśa* (sacrificial cake) for Agni—(the cake) which is inevitable in both places (the full moon and new moon sacrifices. And then (it is said) according to the (respective) deities. (He says), "The gods who consume *ghee* have with pleasure accepted the *ghee*, they have greatly grown, they have made (acquired) greater power (lustre)". Thus he says of the fore-offerings and the after-offerings. For the fore-offerings and the after-offerings are the gods who consume *ghee*. (He says), "Agni, by his function as Hotṛ, has with pleasure accepted this

तत्प्रयाजानुयाजानाह प्रयाजानुयाजा हि देवा आज्यपा अग्निहोत्रेणेदꣳ हविरजुषतावीवृधत महो ज्यायोऽकृतेति तदग्निहोत्रेणाहैवं यावत्यो देवता इष्टा भवन्ति ताः संपश्यति स यदेवꣳ संपश्यत्यसौ हविरजुषतासौ हविरजुषतेति यज्ञस्यैवास्मा एतत्समृद्धिमाशास्ते तेन हि महज्जयति यद्देवा हविर्जुषन्ते ॥ ५ ॥

अथ यदाहावीवृधतेति यद्वै देवा जोषयन्तेऽप्यल्पमप्येकामाहुतिमपि तद्गिरिमात्रं वर्धयन्तेऽथो अपरिमितमेवैनद्वर्धयन्ते तस्मादाहावीवृधतेति महो ज्यायोऽकृतेति यज्ञो वै देवानां महस्तꣳ ह्येतज्ज्यायाꣳसं कुर्वते तस्मादाह महो ज्यायोऽकृतेत्यस्यामृधेद्धोत्रायां[४] देवंगमायामित्यस्याꣳ राध्नोतु होत्रायां देवंगमायामित्येवैतदाहाशास्तेऽयं यजमान इति ॥ ६ ॥

स नाम गृह्णाति प्रत्यक्षꣳह्यत्राशीस्तदेनं प्रत्यक्षमाशिषा संपादयति दीर्घायुत्वमाशास्त इति स यदमुत्रोत्तरा देवयज्या तदत्र प्रत्यक्षं दीर्घायुत्वमाशास्त इति स यदमुत्र भूयो हविष्करणं तदत्र प्रत्यक्षꣳ सुप्रजास्त्वं प्रशासनꣳ स कुर्याद्य एवं ब्रूयादुत्तरां देवयज्यामाशास्त इत्येव ब्रूयात्तदेव जीवातुं तत्प्रजां तत्पशून्भूयो हविष्करणमाशास्त इति तदेवैतत्सर्वमाशास्ते सजातवनस्यामाशास्त इति प्राणा वै सजाताः प्राणैर्हि सह जायते तत्प्राणानाशास्ते दिव्यं धामाशास्त इति देवलोके मेऽपि स्यादिति वै यजते यो यजते तदेनं देवलोकेऽपित्विनं करोति यदनेन हविषाशास्ते तदश्यादिति यदनेन किञ्च हविषाशास्ते तदस्मै समृध्यतामित्येवैतदाह ॥ ७ ॥

ता वा एताः पञ्चाशिषस्तिस्र इळायां ता अष्टौ संपद्यन्तेऽष्टाक्षरा गायत्री वीर्यं गायत्री वीर्यमेवै[५]तदाशिषोऽभिसंपादयति तदेतावत्य एव स्युरतिरिक्तꣳ ह यदतो भूयस्यो यदु[६] वै यज्ञस्यातिरिच्यते द्विषन्तꣳ हास्य तद्भ्रातृव्यमभ्यतिरिच्यते तस्मादेतावत्य एव

४. See Notes

५. एवैतदाहाशिषो H

६. यदो वै TE

oblation, he has greatly grown, he has made (acquired) greater power (lustre)". Thus he speaks of Agni by his function as Hotṛ. Thus, as many deities as have been worshipped (sacrificed to), them he considers (enumerates) the reason why he considers (enumerates ) as, "That (deity) with pleasure accepted the oblation". "That one accepted the oblation with pleasure" is that he thus prays for the fulfilment (richness) of the very sacrifice. In that the gods accept the oblation with pleasure, thereby indeed does he (the sacrificer) win the great (benefit).

6. Now (the reason) why he says, "They have grown greatly" is that what the gods relish, even though it is only a little, even a single offering (poured into the fire)—that they make it grow to the size of a mountain and verily they make it grow limitlessly. Therefore he says, "They have grown (increased) greatly". They have made (acquired) greater power (lustre)". Verily the sacrifice is the power (lustre) of the gods. Indeed they now make this greater. Therefore he says, "They have made (acquired) greater power (lustre). (He says) "In this sacrifice that goes to the gods, may he prosper!" He verily says (means) only this, "May he succeed in this sacrifice that goes to the Gods". "This sacrificers pray (thus)".

7. He mentions the name (of the sacrificer). The prayer for blessing is indeed direct here. Thus he directly makes this (sacrificer) successful by means of the prayer (saying), "He prays for longevity". What then (on the former occasion) was "subsequent sacrifice to (worship of) the gods", that is now direct here (as), "He prays for long life". And what was there, "More (abundant) offering of *havis* (sacrificial food)", that is here now direct as, "possession of fine progeny". He who would say this, would rule over (others). He may verily say, "He prays for subsequent worship of gods". Even thus (he secures) (long) life and then progeny and then cattle. "Abundant (more) offering (preparation) of *havis* he prays for (when he says this) even then he prays for all this. (He says), "He prays for a wish to rule over Kinsmen". Indeed the vital breaths are kinstock (of common birth). Verily one is born with the vital breaths (faculties). Therefore he prays for the vital breaths. (He says), "He prays for a divine abode". He who sacrifices, verily sacrifices (with the thought), "May there be (a place) for me too in the world of gods!" Thus he makes him a sharer in the world of gods. (He says), "May he enjoy (obtain) what he prays for, by means of this sacrificial food (offering)". By this he verily says (means) only this, "What thing he prays for by this '*havis*' (offering), may that be fulfilled (produced richly) for this sacrificer!"

8. Such are these five prayers for blessings; three at the *iḍā*. They become eight. Gāyatrī (metre) is of eight syllables. Gāyatrī is virility. Thus he achieves vigour thus for the prayer for blessing. Therefore they should be only so much (so many). What is in excess of the sacrifice, that indeed is excessive for the (benefit of the) hateful enemy. Therefore they should be only so many. They may even be less but one should not make them excessive. (He says), "May the gods shout for this (sacri-

स्युरपीद्वै[7] कनीयस्यः स्युर्नत्वेवातिरेचयेत्तदस्मै देवारासन्तामिति तदस्मै देवा अनुमन्यन्तामित्येवैतदाह तदग्निर्देवो देवेषु वनुते वयमग्नेः परि मानुषा इति तथाहाग्निर्देवो देवेषु वनुते वयमग्नेः परि मानुषा इत्येवैतदाहेष्टं च वित्तं चाभूदित्यैषिषुर्वा एतद्यज्ञं तमविदंस्तस्मादाहेष्टं च वित्तं चाभूदित्युभे चैनं द्यावापृथिवी अंहसस्पातामित्युभे चैनं द्यावापृथिव्यावार्तेर्गोपायतामित्येवैतदाह ॥ ८ ॥

तदु हैक आहुरुभे च नो द्यावापृथिवी अंहसस्पातामिति तथो होतात्मानं नान्तरेतीति तदु तथा न ब्रूयाद्यजमानस्य वा आशीः किमृत्विजामाशिषा[8] न ह स क्वचनैतामाशिषं प्रतिष्ठापयति य आहोभे च न इति तस्मादुभे चैनं द्यावापृथिवी अंहसस्पातामित्येव ब्रूयादिह गतिर्वामस्येति तद्यदेव यज्ञस्य साधु तदस्मिन्दधातीदं च नमो देवेभ्य इति तद्यज्ञस्य संस्थां गत्वा नमो देवेभ्यः करोति ॥ ९ ॥

अथ खलु शंयोराह शंयुर्ह वै बार्हस्पत्योऽञ्जसा यज्ञस्य संस्थां विदां चकार स ह देवलोकमपीयाय तद्वै मनुष्येभ्योऽन्तर्हितमास तदृषीणामनुश्रुतमास शंयुर्वै बार्हस्पत्य इत्यञ्जसा यज्ञस्य संस्थां विदां चकार स देवलोकमपीयायेति तामेवैतदृषयोऽञ्जसा यज्ञस्य संस्थामुपायन्यच्छंयोरब्रुवन्यां शंयुर्बार्हस्पत्योऽञ्जसा यज्ञस्य संस्थामवेत्तामु वा एष एतदञ्जसा यज्ञस्य संस्थामुपैति यच्छंयोराह यां शंयुर्बार्हस्पत्योऽञ्जसा यज्ञस्य संस्थामवेत्तस्माच्छंयोराह ॥ १० ॥

स आह तच्छंयोरावृणीमह इति तां यज्ञस्य संस्थामावृणीमह इत्येवैतदाह यां शंयुर्बार्हस्पत्योऽञ्जसा यज्ञस्य संस्थामवेदिति गातुं यज्ञाय गातुं यज्ञपतय इति गातुं वा एष यज्ञायेच्छति गातुं यजमानाय यो यज्ञस्य संस्थां दैवी स्वस्तिरस्तु नः स्वस्तिर्मानुषेभ्य इति स्वस्ति नो देवत्रास्तु स्वस्ति मनुष्यत्रेत्येवैतदाहोर्ध्वं जिगातु

७. स्युरसीद्वै TE

८. आशिषि V2, M, TE, Ca

ficer)!" Then he verily says (means) only this, "May the gods approve this for this person (sacrificer!)" Then (he chants), "God Agni seeks among (from) the gods, we men (seek) around from Agni". Thus he verily says (means) only this, "Thus indeed god Agni seeks among the gods, we men (seek) around from Agni". (He says), "It (the sacrifice) has been sought, it has been obtained". They indeed had searched for the sacrifice thus and they found it. Therefore he says, "It has been searched for and found". (He chants), "May the two, Heaven and Earth protect this (sacrificer) from sin (evil)". Thus he verily says (means) only this, "Heaven and Earth may both protect this (sacrificer) from affliction!"

9. About that, some verily say, "May both Heaven and Earth protect us from sin (evil)!" Thus the Hotṛ indeed does not keep himself away (from the benediction). But surely, he should not say so. The benediction is certainly for the sacrificer. What is there for the priests (to be secured) by means of the blessing? He who says, "Both (Heaven and Earth)—us" does not at all establish this prayer anywhere. Therefore he should only say, "May both Heaven and Earth protect this (sacrificer) from sin (evil)!" (He says), "Here is the course of what is wished for. (Here is the course of you two—Heaven and Earth for this person (the sacrificer)". Thus he places in this (sacrificer) only what is good for the sacrifice. (He says), "And this adoration is for the gods". Thus, having reached the completion of the sacrifice, he performs obeisance to the gods.

10. And then he recites the prayer '*Śaṁyoḥ* (well-being and happiness). Indeed *Śaṁyu Bārhaspatya* truly understood the proper conduct (completion) of the sacrifice. He went to the world of the gods. That (knowledge of the proper conduct) of the sacrifice then became hidden from men. It was heard by the Ṛṣis that *Śaṁyu Bārhaspatya* had indeed truly known the proper conduct (completion) of the sacrifice and that he had gone to the world of gods. Now, the Ṛṣis, attained the same completion (conduct) of the sacrifice correctly as they pronounced. '*Śaṁyoḥ*'—that completion of the sacrifice which *Śaṁyu Bārhaspatya* had truly known. Now, this (sacrificer) too reaches truly that completion of the sacrifice as he pronounces *Śaṁyoḥ*', which completion of the sacrifice *Śaṁyu Bārhaspatya* had truly found. Therefore he pronounces '*Śaṁyuḥ* (Happiness and well-being).

11. He says, "We choose (wish for) that '*Śaṁyoḥ*'. He verily says (means) only this, "We choose (wish to know) truly that consummation of the sacrifice which *Śaṁyu Bārhaspatya* truly knew. (He says), "Progress for the sacrifice, progress for the lord of the sacrifice". He who wishes for the consummation of the sacrifice surely wishes for progress for the sacrifice and progress for the sacrificer. (He says), "May there be for us welfare produced by the gods, welfare to man!" He merely says (means) verily this, "May there be welfare for us among gods, welfare among men!" (He says), "May the medicine (cure) go up!" He verily says (means) only this, "May this sacrifice of ours, which is upwards, be victorious!" (May this sacrifice lead us upward

भेषजमित्यूर्ध्वो नोऽयं यज्ञो जयत्वित्येवैतदाह शं नो अस्तु द्विपदे शं चतुष्पद इत्येतावद्वा इदं द्विपाच्चैव चतुष्पाच्च तस्मा एवैतद्यज्ञस्य सꣳस्थां गत्वा शं करोति॥११॥

अथ कनिष्ठिकया पृथिवीमुपस्पृशत्यमानुष इव वा एतद्भवति यदार्त्विज्ये प्रवृत इयमु वै पृथिवी प्रतिष्ठा तदस्यामेव प्रतिष्ठायामन्ततः प्रतितिष्ठति तथो खलु मानुषो भवति ॥ १२ ॥ इति द्वितीयं ब्राह्मणम् ॥

### तृतीयं ब्राह्मणम्

स वै स्रुवं च स्रुचं चाध्वर्युरादत्ते वेदꣳ होताज्यविलापनीमग्नीत्ते पत्नीः संयाजयिष्यन्तः प्रतिपरायन्ति ॥ १ ॥

तद्धैकेषामध्वर्युरग्रेणाहवनीयमेति तत्तेन नैतव्यं बहिर्धा ह यज्ञात्स्याद्यत्तेनेयात्तस्मात्तेन नैतव्यम् ॥ २ ॥

जघनेनो हैकेषां पत्नीमेति नो एव तेनैतव्यं पूर्वार्धो वै यज्ञस्याध्वर्युर्जघनार्धः पत्नी स यथा भसत्तः[१] शिरः प्रतिदध्यादेवꣳ ह तद्बहिर्धो एव यज्ञात्स्याद्यत्तेनेयात्तस्मात्तेन नैतव्यम् ॥ ३ ॥

अन्तरेणो हैकेषां पत्नीमेति नो एव तेन नैतव्यमन्तरियाद्ध[२] यज्ञात्पत्नीं यत्तेनेयात्तस्मात्तेन नैतव्यमग्रेणैव गार्हपत्यमत्येयात्तथा ह न बहिर्धा यज्ञाद्भवति य उ एवास्यासौ प्रचरतः संचरः[३] स उ एवास्य संभवति ॥ ४ ॥

अथ पत्नीः संयाजयन्ति[४] स यत्पत्नीः संयाजयन्ति यज्ञाद्वै प्रजाः प्रजायन्ते यज्ञात्प्रजायमाना मिथुनात्प्रजायन्ते मिथुनात्प्रजायमाना अन्ततो यज्ञस्य मिथुनात्प्रजायन्ते

१. भसत्थः Ca, H, My, Ne, वसस्तः M, see Notes

२. अन्तरीयाद्ध TE, V 1, Ca

३. संचारः Ca

४. संयाजयति TE, M, V 1

(to heaven !) (He says), "May there be happiness for us, to the bipeds! May there be happiness for the quadrupeds!" So much is this, the biped and the quadruped. Therefore, thus having reached the completion of the sacrifice, he produces (pronounces) 'Happiness' verily to him (the sacrificer).

**12.** Then, he touches the earth with his little finger. Now he becomes, as it were, non-human (super human) in that he has been chosen for priesthood. This earth indeed is the firm resting place. Therefore ultimately he firmly rests only on this resting place. Thereby indeed he becomes human. (Second Brāhmaṇa Ends)

## BRĀHMAṆA III

**1.** The Adhvaryu takes up the '*sruc*' and '*sruva*' (spoons), the Hotṛ the *veda* (a bunch of holy grass) and the Agnīdh the vessel wherein the *ghee* is melted. About to perform worship of the wives (of gods) (about to perform *Patnīsaṁyāja*), they return (to the Gārhapatya).

**2.** According to some, the Adhvaryu moves in front ( to the east) of the *Āhavanīya*. But he should not go that way. Should he go that way, he would verily be outside the sacrifice. Therefore he should not go that way.

**3.** According to some, he goes behind the (sacrificer's) wife. That way he should not go at all. Verily the Adhvaryu is the fore-part of the sacrifice, the hind part is the (sacrificer's) wife. It would indeed be as if he would be putting his head behind his hips, if he should go that way and he would verily be outside the sacrifice. Therefore he should not go that way.

**4.** According to some, he goes between the (sacrificer's) wife (and the Gārhapatya). He should not go that way at all. If he should go that way, he would be verily keeping the wife away from the sacrifice. Therefore he should not go that way. He should pass only to the east (front) of the Gārhapatya. That way, he certainly is not outside the sacrifice. That very same movement that was there formerly (when he moved to the *Āhavanīya*) suits for him now (as he moves back to the Gārhapatya).

**5.** Then they perform the *patnīsaṁyāja* (the worship of the wives of the gods). Why they perform the worship of the wives (of the gods) is (this): Creatures (offspring) are born verily from the sacrifice. (Those that are) born from the couple (of male and female). (Those that are) born from the couple are born of

तदेतदन्ततो यज्ञस्य मिथुनं प्रजननं क्रियते तस्मान्मिथुनात्प्रजननादन्ततो यज्ञस्येमाः प्रजाः प्रजायन्ते ॥ ५ ॥

स वै चतस्रो देवता यजति चतस्रो हि मिथुनं द्वन्द्वं हि मिथुनं मिथुनमेवैतत्प्रजननं क्रियते ॥ ६ ॥

ता आज्यहविषो भवन्ति रेतो वा आज्यं रेत एवैतत्सिञ्चत्युपांश्वेनेन चरन्ति तिर इव वै मिथुनेन चरन्ति तिर इव स्विद्वा एतद्यदुपांशु ॥ ७ ॥

अथ खलु सोमं यजति रेतो वै सोमो रेत एवैतत्सिञ्चति ॥ ८ ॥

अथ त्वष्टारं यजति त्वष्टा वै रेतः सिक्तं विकरोति तदेतद्रेतः सिक्तं तत्त्वष्टा विक-रोति ॥ ९ ॥

अथ देवानां पत्नीर्यजति पत्नीषु वै योषासु रेतो योनौ सिक्तं प्रतितिष्ठति तत्ततः प्रजायते पत्नीष्वेवैतद्योषासु रेतो योनौ सिञ्चति तत्ततः प्रजनयति ॥ १० ॥

स यत्र देवानां पत्नीर्यजति तत्तिरः कुर्वन्त्युपासते ह न्वै देवा इदं[5]न्वै नः समिष्टयजुर्न जुह्वतीदं नो होष्यन्तीति ताभ्य एवैतत्तिरः करोति तस्मात्पुंसोऽपीमा मानुष्यः स्त्रियस्तिर इवैव जिघत्सन्ति ॥ ११ ॥

अथाग्निं गृहपतिं यजतीयं वै पृथिव्यग्निरिमामेवैतत्प्रतिष्ठामभीमाः प्रजाः प्रजनयति ता इमाः प्रजा इमां प्रतिष्ठामभि प्रजायन्ते ॥ १२ ॥

तद्वि[6]ळान्तमेव स्यान्न ह्यत्र परिधयो न प्रस्तरो[7] विकर्ष इव ह स यच्छंय्वन्तं पतिं वा अनु जाया स यत्र वा अदो यजमानं प्रस्तरेण स्वगाकरोति तदेवापि पत्नीः स्वगाकरोत्युतो प्रस्तरस्य रूपं क्रियते वेदस्यो तर्हि तृणमा[8]च्छिद्याग्रं जुह्वामनक्ति

५. इदं न्वै Ca

६. तदिळा M, Ca, TE

७. प्रस्तरोऽविकर्ष Caland's suggestion

८. तृणमपच्छिद्याग्रं Ca

the couple at the completion of the sacrifice. Thus, then, at the end (completion) of the sacrifice, the production out of the couple is made. Therefore these creatures (offspring) are born at the end of the sacrifice from out of the productive couple.

6. He worships (sacrifices to) four deities, for four indeed make a couple. A couple is verily '*dvandva*' (two and two). Thus verily a productive couple is formed. Therefore from the productive couple, these creatures are born at the end of the sacrifice.

7. Those (deities) have *ghee* offerings. Indeed, *ghee* is seed (semen). He thus deposits the seed itself. They perform with this (*ghee*) silently. Verily they perform union secretly as it were. Indeed this thing viz. silent (what is done silently) is certainly secret-like.

8. Then indeed he makes the offering to Soma. Soma is verily the seed. Thus he deposits the seed itself.

9. Then he offers to Tvaṣṭṛ. Indeed Tvaṣṭṛ transforms the deposited seed. Thus, then, Tvaṣṭṛ transforms that seed which has been deposited.

10. Then he worships (sacrifices to) the wives of the gods. Indeed in the wives, the females, the seed (semen) that is deposited (poured) into the genitals (womb) remains firm. Then there it springs up (is born). Thus he pours the seed into the womb, into only the wives, the females. Thus thence he produces (offspring).

11. When he offers to the wives of the gods, they hide it out. Indeed the gods are waiting (nearby) (thinking), "They do not (yet) offer to us this '*samiṣṭayajus*' (*mantra* that would make the sacrifice (offerings) good and properly completed). They are going to make the offerings for us". From those very deities he conceals this *(patnīsaṁyāja)*. Therefore these women (human females) too wish to eat verily hidden, as it were, from men.

12. Then he worships (offers to) Agni the Lord of the house. This is indeed the earth. Agni produces these creatures (offspring) verily upon this firm resting place. These creatures, which are such, are born upon this firm basis (the earth)

13. That should verily be upto the end of *iḍā* (it should end with *iḍā*). Here there are indeed no enclosing sticks, no *prastara* (bunch of holy grass). It is, as it were, an extension upto the end of '*śaṁyu*' (pronouncement of *śaṁyu* (happiness and well-being). Indeed the wife is after the husband. Just as he bids godspeed ('may your going be well') in the same manner he (now) bids godspeed to the wife (of the sacrificer) too. Moreover a form of (substitute for) *prastara* is (now) made. Having then plucked out a blade (of grass) from the *veda* ( a bunch of '*darbha*' grass) he anoints its tip in the *juhū* (spoon), its middle in the *sruva* (spoon) and its

मध्यꣳ स्रुवे मूलꣳ स्थाल्यामाहुतिमेवैनां तत्करोत्याहुतिर्भूत्वा देवलोकं गच्छादिति स यथैवादो यजमानं प्रस्तरेण स्वगाकरोत्येवमेवैतत्पत्नीꣳ स्वगाकरोति ॥ १३ ॥

अथाग्नीदाहानुप्रहरेत्यनुप्रहृत्य चक्षुष्पा असि चक्षुर्मे पाहीत्यात्मानमभिमृशति॥१४॥

अथाग्नीदाह संवदस्वेत्यगादग्नीदगञ्छ्रावय श्रौषट् स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्य इति सोऽसावेव बन्धुः ॥ १५ ॥

अथ स्रुवं च स्रुचं च संप्रगृह्णात्यदो हैवैनामाहुतिं करोति यदनक्त्याहुतिर्भूत्वा देवलोकं गच्छादिति तदग्नये संप्रगृह्णात्यग्नेऽदब्धायोऽशीतमेत्यमृतो ह्यग्निस्तस्मादाहादब्धायवित्यशीतमेत्यशिष्ठो ह्यग्निः पाहि मा दिद्योः पाहि प्रसित्यै पाहि दुरिष्ट्यै पाहि दुरद्मन्या इति सर्वाभ्यो मार्तिभ्यो गोपायेत्येवैतदाहाविषं नः पितुं कृण्वित्यन्नं वै पितुरनमीवं[10] नोऽकिल्बिषमन्नं कुर्वित्येवैतदाह सुषदा[11] योनाविति तदात्मन्याह स्वाहा वाळिति तद्यथा वषट्कृतꣳस्वाहाकृतꣳ हुतमेवं भवति ॥ १६ ॥.

अथ पत्नी वेदं विस्रꣳसयति योषा वै पत्नी वृषा वेदो मिथुनमेवैतत्प्रजननं क्रियते मिथुनायो वा एष क्रियते यद्वेदः स यदेनेन यज्ञ उपालभते तन्मिथुनं प्रजननं क्रियते ॥ १७ ॥

सा विस्रꣳसयति येन त्वं देव वेद देवेभ्यो वेदोऽभवः । तेन मह्यं वेदो भवेत्येतेनैव कुर्याद्यदि यजुषा कुर्यादथास्य वेदस्य पत्नी तृणमादत्ते नेदस्मान्मिथुनाद्व्यवच्छिद्या इति तदन्तरोरू व्यस्यतेऽन्तरेव ह्यूरू मिथुनं भवति ॥ १८ ॥

९. ऽशितमेत्य Ca, M, H, P1, P2

१०. अनमीव नो Ca

११. सुषादा V 1

bottom in the pan. Thus he makes verily an offering (thinking), "May this go to the world of the gods, having become an offering!" Just as formerly he bids godspeed to the sacrificer with the *prastara* in the same manner now he bids godspeed to his wife.

**14.** Then, Agnīdh says, "Throw it into the fire". Having thrown it into the fire, he (Adhvaryu) touches himself chanting, "You are the protector of the eye. Protect my eye".

**15.** Then Agnīdh says, "Converse cordially". (The Adhvaryu says) "Oh Agnīdh! Has he gone?" (Agnīdh replies), "He has gone". (Adhvaryu says), "Make the gods hear". (Agnīdh says), "*Śrauṣaṭ* (May they hear)!" "Godspeed to the divine Hotṛs! Well-being to the humans!" This is verily the relationship.

**16.** Then he catches hold of the '*sruc*' and '*sruva*' (spoons). Formerly he makes (has made) this offering in that he anoints (the *prastara*) (chanting), "Having become an oblation, may he (the sacrificer) go to the world of gods". Therefore he (now) grabs (the two spoons) for Agni, (chanting), "Oh Agni! one of unimpaired vigour! Best pervader! (greatest consumer)". Verily Agni is immortal. Hence he says, "Oh one of unimpaired vigour!" (He says), "Most pervasive one!" ("The greatest of consumers!") Indeed Agni is the most pervasive (greatest consumer). (He says), "Protect me from the blazing (missile); protect me from the bond; protect me from defective sacrificial ritual; protect me from bad food". He verily says (means) only this, "Protect me from all afflictions". (He says), "Make our nourishment (drink) free from poison". Indeed food is nourishment. He verily says (means) thus, "Make our food free from disease and free from evil". (He says), "Of pleasing perch on the lap (in the source)". Thereby he says (means), "In yourself". (He says), "*Svāhā*! *Vāṭ*! just as a thing is offered after (it has been sanctified with) the utterance of '*Svāhā*' and the utterance of '*Vaṣaṭ*'. So does this become (offered with consecration)".

**17.** Then, the wife (of the sacrificer) unites the '*veda*' (bunch of *darbhā* grass). Indeed the wife is female, the '*veda*' is male. Thus a productive couple is verily formed. It is for union that this thing viz. *veda* is male. Why he touches (the altar) with this (*veda*) in the sacrifice is that thereby a productive pair is formed.

**18.** She unites it (chanting) "Oh god! Since you 'know', you became *veda* for the gods. Therefore be '*veda*' for me (too)". She may do it (the untying) verily with this (chant) if she would do it with a '*Yajus*' (prose text). Then the (sacrificer's) wife takes up a (blade of) grass of the '*veda*' (bunch) (thinking), "If not, I might be cut off from the union". Then she places it between her thighs. For union occurs verily between the thighs.

तꣳहोता वेदेः सꣳस्तृणन्नेति योषा वै वेदिर्वृषा वेदः पश्चाद्वै परीत्य योषां वृषाधिद्रवति तदेनां पुरस्तात्कृत्वा वृष्णा[१२] वेदेनाधिद्रावयति ॥ १९ ॥

अथ समिष्टयजुर्जुहोति स यदग्रे न जुहोति नेन्मे प्रत्यङ् यज्ञः संतिष्ठाता इति प्रत्यङ् ह्यस्य यज्ञः संतिष्ठेदेतर्हि[१३] समिष्टयजुर्जुहोति ॥ २० ॥

अथ यद्वेव समिष्टयजुर्जुहोति या वा एतेन यज्ञेन देवता ह्वयति याभ्य एष यज्ञस्तायते सर्वा वै ता एतत्समिष्टा भवन्ति स यत्तासु सर्वासु समिष्टास्वथ जुहोति तस्मात्समिष्ट-यजुरित्याख्यायते ॥ २१ ॥

अथ यद्वेव समिष्टयजुर्जुहोति या वा एतेन यज्ञेन देवता ह्वयति याभ्य एष यज्ञस्तायत उपासते ह न्वै देवा इदं न्वै नः समिष्टयजुर्न जुह्वतीदं नो होष्यन्तीति ता एवैत-[१४]द्विवर्जति यत्रासां चरणं तदनु यमु चैव यज्ञमतत यमजीजनत्तमु चैवैतत्प्रतिष्ठापयति यत्रास्य प्रतिष्ठा तत्तस्माद्वाव समिष्टयजुर्जुहोति ॥ २२ ॥

स जुहोति देवा गातुविद इति गातुविदो हि देवा गातुमित्वेति यज्ञमित्वेत्येवैतदाह गातुमितेति तदेनान्[१५]विवर्जति यत्रासां चरणं तदनु मनसस्पत इमं देव यज्ञꣳ स्वाहा वाते धा इत्यवरꣳ स्वाहाकारं करोति परां देवतामयं वाव यज्ञो योऽयं पवते तदेतं यज्ञꣳ संभृत्यैतस्मिन्यज्ञे प्रतिष्ठापयति तस्मादवरꣳस्वाहाकारं करोति परां देवताम् ॥ २३ ॥

अथ बर्हिर्जुहोति तां वा एतामोषधिभ्य आहुतिं जुहोत्योषधयो हि बर्हिरोषधीरे-वैतदस्यां पृथिव्यां दधाति ता इमा ओषधयोऽस्यां पृथिव्यां प्रतिष्ठितास्तां वा एतामति-रिक्तां जुहोति यदा हि समिष्टयजुर्जुहोत्यथैतां जुहोति तस्माद्[१६]धिमा ओषधयोऽपरिमिता असंमिताः प्रजायन्ते ॥ २४ ॥

१२. वृष्ट्या Pa
१३. संतिष्ठेत तर्हि TE
१४. एवैतद्व्यवर्जति Ca, see Notes
१५. तदेनान्व्यवर्जति Ca
१६. तस्मादिमा TE

**19.** The Hotṛ strews it (the *veda*) upto the altar. Indeed the altar is female, the '*veda*' is male. The male mounts the female, having approached her verily from behind. Therefore, having placed it (the altar) in front, he causes it to be mounted (approached) by the male '*veda*'.

**20.** Then he (Adhvaryu) makes the '*Samiṣṭayajus*' offering. Why he does not offer (it) before is because (he thinks), "If not, the sacrifice may be completed (may remain) behind (against me)". Certainly his sacrifice would end behind (in the west), if, having (first) offered '*Samiṣṭayajus*' he were to perform the *Patnisamyāja* (worship of the wives of the gods) thereafter. Thereby (by performing '*Samiṣṭayajus*' at the end) it (the sacrifice) is before (to the east of) him. Therefore he offers '*Samiṣṭayajus*' now.

**21.** And then, why he verily offers '*Samiṣṭayajus*' is (this): Those deities whom he invokes through this sacrifice and for whom this sacrifice is (elaborately) performed, all of them become well (sacrificed to) worshipped thus. Because he makes the offering after all of them have been well worshipped, this is called '*Samiṣṭayajus*' (worships of the deities who have been well sacrificed to).

**22.** Now (the reason) why he performs '*Samiṣṭayajus*' (is this): Whatever deities he invokes by this sacrifice and for whom this sacrifice is performed (elaborately), those gods remain nearby (waiting) (thinking), "They do not offer to us this '*Samiṣṭayajus*', they are going to offer to us". Those very deities he thus sends away. He thus establishes the sacrifice where there is firm establishment of it—the sacrifice wherein there is the due treatment (performance) of these deities and which he elaborately has performed and which he has produced. Therefore does he verily offer '*Samiṣṭayajus*'.

**23.** He makes the offering (chanting), "The gods who know 'going' (i.e. how to go, where to go and when to go) (who know the way)". Indeed the gods are 'Knowers of ways' (by saying), "Having reached the path" he verily says (means) only this, "Having reached the sacrifice!" (Saying) "Go to the Path" thus he sends them away. When there is the spiritual practice regarding them (deities), following it (he says), "Oh Lord of mind! Oh god! This sacrifice—'*Svāhā*'! You have placed it in the mind". So he utters *Svāhā* later to the supreme deity. This sacrifice is indeed this (wind) which blows (purifies). Thus, having prepared the sacrifice he establishes it firmly in this sacrifice. Therefore he makes this later utterance of '*Svāhā*' to the supreme deity.

**24.** Then he offers up the '*barhis*' (the holy grass spread on the altar). He verily offers this as oblation to the herbs (plants). For, the '*barhi*' is plant. Thus he places the plants themselves in this earth. These plants, which are such, have been established in this earth. He indeed offers this which is additional. When he offers '*Samiṣṭayajus*' thereafter he offers this. Therefore these plants unlimited and immeasurable, spring up:

स जुहोति सं बर्हिरङ्क्ताꣳ हविषा घृतेन समादित्यैर्वसुभिः सं मरुद्भिः । समिन्द्रो विश्वदेवेभिरङ्क्तां दिव्यं नभो गच्छतु यत्स्वाहेति ॥ २५ ॥

अथ प्रणीता दक्षिणतः परीत्य निनयति तथा ह्युदीच्यो भवन्ति स यत्प्रणीता निनयति यज्ञं वा एष युङ्क्ते य एनं तनुते स यां गतिमभियुङ्क्ते तां गतिं गत्वोत्तमं विमुञ्चते यद्ध न विमुञ्चेत्पराङ् हैवाविमुक्तो यजमानं यज्ञः प्रक्षिणुयात्स विमुञ्चति कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति तस्मै त्वा विमुञ्चति पोषायेति तत्पुष्टिमेवोत्तमां[१७] यजमानाय निराह स येनैव प्रणयति तेन विमुञ्चति येन ह्येव योग्यं युञ्जन्ति तेन विमुञ्चति योक्त्रेण[१८] योक्त्रेण हि योग्यं युञ्जन्ति योक्त्रेण विमुञ्चन्त्यथाधोऽधः कृष्णाजिनं फलीकरणान[१९]पास्यति रक्षसां भागोऽसीति ॥ २६ ॥

देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त त एतस्मिन्नेव यज्ञे प्रजापतावस्पर्धन्तास्माकमयꣳ स्यादस्माकमयꣳ स्यादिति तं देवाः[२०] संवृज्य पापिष्ठेन भागेनासुरान्निरभजन्नस्ना पशोः फलीकरणैर्हविर्यज्ञस्य सुनिर्भक्ता असन्निति स ह वै सुनिर्भक्तो यं भागिनं निर्भजन्त्यनिर्भक्तो ह वै स यमभागं निर्भजन्त्युत हि किञ्चिद्वशं लब्ध्वाभिपद्याह किं मा बभक्थेति स यमेवैभ्यो देवा यज्ञे भागमकल्पयꣳस्तमेवैभ्य एष एतत्करोति सोऽधोऽधः कृष्णाजिनं फलीकरणान[२१]पास्यति रक्षसां भागोऽसीत्यनग्रावेवैभ्यस्तदन्धे तमसि प्रवेशयति तथो एवा सृङ्निनयति रक्षसां भागोऽसीत्यनग्रावेवैभ्यस्तदन्धे तमसि प्रवेशयति तस्मान्न कश्चन पशोस्तेजनीं कुरुत एतेषाꣳ हि तद्रक्षसां भाजनेन ॥ २७ ॥ इति तृतीयं ब्राह्मणम् ॥

१७. एवोत्तमं Mv, TE
१८. विमुञ्चति योक्त्रेण हि TE
१९. करणानुपा Ca
२०. देवान् Ca, देवात् My
२१. करणानुपास्यति

**25.** He offers (the *barhis*) (chanting), "May the '*barhis*' well mix with the '*havis*' (sacrificial food), with *ghee.* May Indra combine well with Ādityas and (combine) well with the Maruts and (combine) well with all the gods (the all-gods) what (has been offered with) '*Svāhā*', may that reach the celestial sky!"

**26.** Then, having walked round to the south, he pours the '*praṇīta*' waters on the ground (on the altar). Thereby they remain northward (on the altar). The reason why he pours down the *praṇīta* waters (is this): He who performs this (sacrifice) verily yokes the sacrifice. Having reached that goal towards which he yokes it, finally he unyokes it. If he were not to unyoke (release) it, the sacrifice being unreleased, would surely hurt him behind. He pleases it (pours down the water). (Chanting), "Who unyokes you? He unyokes you. For whom does he release you? For him does he release you, for prosperity". Thereby he announces the highest posperity for the sacrificer. With the very thing (vessel) in which he (first) brings (the water) with that (vessel) he pours it out. He unyokes with that yoking cord with which verily they yoke that (draft animal) which is fit to be yoked. Indeed they yoke the draft animal by means of the yoking cord. They release (it) with the yoking cord. Then, he knows the refuse (chaff) under the black antelope skin (chanting), "You are the share of the Rakṣasas".

**27.** The gods and the Asuras, both sprung from Prajāpati, contended. They contended in the matter of this very sacrifice, (which is itself) Prajāpati (saying) "This should be ours! This should be ours!" The gods, having secured it, deprived the Asuras of (due) share, (giving them) merely the worst part, with the blood of the (sacrificial) animal and with the refuse (chaff) of the '*Haviryajña*' (thinking), "May they be completely deprived of their share!" He indeed becomes fully deprived whom, though he has (taken) a share, they deprive. He is verily not well deprived—whom, as he takes no share, they deprive. Moreover, gaining a little control, he goes up (to them) and says, "What share have you given me?" What share the gods allotted to them (Asuras) in the sacrifice, that very thing this (sacrificer) has now given to these. He throws the refuse (chaff) under the black antelope skin (chanting), "You are the share of the Rakṣasas". Thus he puts it verily into the fireless blinding darkness; in that very manner he pours out the blood (of the sacrificial animal) (saying), "You, are the share of the Rakṣasas". Thus he makes it enter verily into fireless, blinding darkness, for them (Rakṣasas). Therefore no one makes a ladle for the animal, for thus it (the blood) belongs to these Rakṣasas, as share. (Third Brāhmaṇa Ends)

## चतुर्थं ब्राह्मणम्

स वै सꣳस्थिते यज्ञे दक्षिणतः परीत्य पूर्णपात्रं निनयति तथा ह्युदग्भवति स यत्पूर्णपात्रं निनयति देवलोके मेऽपि स्यादिति वै यजते यो यजते स एष यज्ञोऽग्ने देवानभिप्रैति यज्ञमन्वारभ्य दक्षिणा यां दक्षिणां ददाति दक्षिणामन्वारभ्य यजमानः स यः स देवयानो वा पितृयाणो वा पन्थास्तमग्निशिखे अभितः समोषन्त्यौ तिष्ठतस्ते प्रति तमोषतो यः प्रत्युष्योऽति तꣳ सृजेते योऽतिसृज्यस्तमेवैतत्पन्थामद्भिः शमयति शान्तिर्ह्यापः ॥ १ ॥

तं वै पूर्णं निनयति सर्वं वै पूर्णꣳ सर्वेणैवैनं तच्छमयति संततमव्यवच्छिन्नं निनयति संततेनैवैनं तदव्यवच्छिन्नेन शमयति यदु[1] वै यज्ञस्य मिथ्या क्रियते विवृहन्ति हास्य तत्क्षिण्[2]वन्त्यापो वै भेषजꣳ शान्तिस्तदद्भिः शान्त्या शमयति तदद्भिः संदधाति ॥ २॥

तं वै पूर्णं निनयति सर्वं वै पूर्णꣳ सर्वेणैवैनं तत्संदधाति संततमत्यवच्छिन्नं निनयति संततेनैवैनं तदव्यवच्छिन्नेन संदधाति ता आनीयमाना अञ्जलिना प्रतिगृह्णाति ॥ ३ ॥

तत्र जपति सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳ शिवेन त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु त[3]न्वो यद्विलिष्टमिति तद्यद्विलिष्टं तत्संदधात्यथ मुखमुपस्पृशति द्वयं तद्यस्मान्मुखमुपस्पृशत्यमृतमापोऽमृतेन न्वेवैतत्सꣳस्पृशत एतदु चैव कर्मात्मनि कुरुते ॥ ४ ॥

अथ विष्णुक्रमान्क्रमते स यद्विष्णुक्रमान्क्रमते देवलोके मेऽपि स्यादिति वै यजते यो यजते देवान्वा एष प्रीणात्येतेन यज्ञेनग्भिर्रिव त्वद्यजुर्भिरिव त्वदाहुतिभिरिव त्वत्तान्प्रीत्वा तेष्वपित्वी[4] मन्यते तेष्वपित्वी[5] भूत्वा ता[6]नभिप्रक्रामति यज्ञ उ वै विष्णुः

१. यदू Ca, H, P1,P2
२. तत्क्षुण्वन्त्यापो M
३. तन्नो M
४. ५. तेष्वपीत्वी TE
६. तामभिक्रामति Ca

## BRĀHMAṆA IV

1. When the sacrifice has ended, having moved around to the south he pours out the *'pūrṇapātra'* (the vessel full of water). Thereby it becomes (poured) northward. (The reason) why he pours out the *'pūrṇapātra'* is (that) he who sacrifices verily performs the sacrifice (with the thought), "May there be (a place) for me too in the world of the gods!" This sacrifice, then, moves ahead towards the gods. Following the sacrifice, (goes forth) the sacrificial fee which fee he gives (to the preists); following the fee the sacrificer (goes forth). That path leads to the gods or leads to the manes. On both sides of it are two flames of fire burning. They burn him who is fit to be burnt and they permit him (to pass) who is fit to be permitted. That very path he now cools down with water, for, water indeed is 'alleviation'.

2. He pours down that full (vessel of water), indeed. Surely, 'all' is 'full'. He thus quietens it verily with 'all'. He pours out continuously and without break. Thus he appeases this verily with the continuous and unbroken (pouring). What is done wrongly at the sacrifice, they tear it out, hurt it indeed. Verily water is the medicine, the (means of) appeasement. Therefore he quietens it with water, the (means of) appeasement. Thus he sets it right (fixes it).

3. He pours down that full (vessel of water)—indeed 'all' is 'full'. Thus he sets this (fixes) right verily with 'all'. He pours continuously and in an unbroken manner. Thus he fixes it by means of this (pouring) which is continuous and unbroken. He receives them (waters) as they are being brought, with his open hands held together.

4. Then he mutters (meditatively), "We have united with lustre, with sap, with bodies and with auspicious mind. May Tavaṣṭṛ the giver of good gifts bestow riches and clean up what has been injured in (our) body". Thus, whatever had been injured, that he fixes up (sets right). Then he touches his face (with the water in his hands). (The reason) why he touches his face is twofold. Water is nectar (immortalizing drink). He verily thus touches (his face) with ambrosia. Thus also he indeed takes within himself this very work (sacrifice).

5. Then he strides the strides of Viṣṇu. (The reason) Why he strides the Viṣṇu-strides (is that) he performs the sacrifice (thinking), "May there be (a place) in the world of gods for me too". He who sacrifices, he verily propitiates the gods with this sacrifice, as by *Ṛks* (metrical chants) once, as by *Yajus* (prose chants) once and as with oblations once. And having once pleased them, he considers himself a sharer among them. Having become a sharer among them he goes to them. Indeed Viṣṇu is the sacrifice. He strode these strides for the sake of the gods. By first step he won

स इमां देवेभ्यो विक्रान्तिं विचक्रम इमामेव प्रथमेन पदेन पस्पाराथेदमन्तरिक्षं दिवं तृतीयेन तामु वा एष एतस्मै यज्ञो विष्णुर्विक्रान्तिं विक्रमते तदितः पराञ्चो भूयिष्ठाः क्रमन्ते तत्तत् ॥ ५ ॥

पृथिव्यां विष्णुर्व्यक्रꣳस्त गायत्रेण छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्यन्तरिक्षे विष्णुर्व्यक्रꣳस्त त्रैष्टुभेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति दिवि विष्णुर्व्यक्रꣳस्त जागतेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्येवमिमाँल्लोकान्त्समारुह्याथैषा गतिरेषा प्रतिष्ठा य एष तपत्यथ ये रश्मयस्ते सुकृतोऽथ यत्परं भाति प्रजापतिर्वैव स स्वर्गो लोकस्तदेतां गतिमेतां प्रतिष्ठां गच्छत्येतन्नु यस्मादितः क्रमेतामुतस्त्वेवार्वाक्क्रमेत य इतोऽनुशासनं कुर्याद्द्वयं तद्यस्मादमुतोऽर्वाक्क्रमेत ॥ ६ ॥

अपसरणतो ह वा अग्रे देवा जयन्तो जिग्युर्दिवमेवाग्रेऽथान्तरिक्षमथास्या अनपसरणात्सपत्नाननुदन्त तथो वा एष एतदपसरणत एवाग्रे जयं जयति[७] दिवमेवाग्रेऽथान्तरिक्षमथास्या अनपसरणात्सपत्नान्नुदतेऽस्यामु चैव प्रतिष्ठायामन्ततो यज्ञस्य प्रतितिष्ठति यावदस्येह मानुषमायुस्तस्मै तत्तत् ॥ ७ ॥

दिवि विष्णुर्व्यक्रꣳस्त जागतेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्यन्तरिक्षे विष्णुर्व्यक्रꣳस्त त्रैष्टुभेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति पृथिव्यां विष्णुर्व्यक्रꣳस्त गायत्रेण छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्यस्मादन्नादस्यै प्रतिष्ठाया इत्यस्याꣳ हीदमन्नमियमु हि प्रतिष्ठाथ प्राङ् प्रेक्षते प्राची हि देवानां दिक् ॥ ८ ॥

स प्रेक्षतेऽगन्म स्वरित्यगन्म देवानित्येवैतदाह यदाहागन्म स्वरिति सं ज्योतिषाभूमेति सं देवैरभूमेत्येवैतदाहाथ सूर्यमुदीक्षते तदेतां गतिमेतां प्रतिष्ठां गच्छति ॥ ९ ॥

७. जयन्जयति Ca

this very (earth), and then (by the second step) this aerial region and indeed the sky by the third. Now this sacrifice, Viṣṇu, strides indeed that very stride for this (sacrificer). Therefore, most (beings) go away from here (the earth). So is it.

6. "On the earth, Viṣṇu strode with the Gāyatrī metre. He who hates us and whom we hate, he has been excluded from it" (so saying he takes the first stride), "Viṣṇu strode in the aerial region by means of the metre of Triṣṭubh : thereby has been excluded that person who hates us and whom we hate". (So saying he takes the second stride), "Viṣṇu strode in the sky with the metre of Jagatī; he who hates us and whom we hate is excluded therefrom". Thus his having ascended these worlds then this is the goal, this is the firm resting place. This one (sun) who burns and those which are his rays they are the righteous ones (that do good). And what shines beyond, that is verily Prajāpati, the world of Heaven. Thus he indeed reaches the goal, this stable resting place. It is thus, therefore, that one should stride (from) here. He who would give instructions here must stride down from yonder. (The reason) why he should move downwards from yonder is twofold.

7. At first the conquering gods conquered because of the moving away (of their enemies). At first (they conquered) the sky itself, then the aerial region and then they pushed away their rivals from this (earth), without (allowing them to) escape. In that same manner this conquering (sacrificer) now conquers at first by the moving away (of his rivals). (He conquers) the very sky at first, then the aerial region and then he pushes out his rivals from this (earth). The firm basis of the sacrifice, as long as is his human life-span here—to him it is so then.

8. (He recites), "Viṣṇu strode in the sky by means of the metre of Jagatī. Therefrom is excluded he who hates us and whom we hate". "Viṣṇu strode in the aerial region with the metre of Triṣṭubh. Therefrom is excluded he who hates us and whom we hate". "Viṣṇu strode on the earth with the metre of Gāyatrī. Therefrom is excluded he who hates us and whom we hate". (He says), "From this food, for this (earth), the firm resting place". Indeed this food is in this (earth). This (earth) is verily the firm basis. Then he looks towards the east. Indeed the east is the quarter of the gods.

9. He looks (chanting), "We have reached Heaven". He verily says (means) only this, "We have reached the gods". When he says, "We have reached Heaven!" (He says), "We have united with light". He verily says (means) this only, "We have united with the gods". And then he looks up at the sun. Then (thus) he reaches this goal, this established condition.

स उदीक्षते स्वयंभूरसि श्रेष्ठो रश्मिरित्येष[8] वै श्रेष्ठो रश्मिर्यत्सूर्यस्तस्मादाह स्वयंभूरसि श्रेष्ठो रश्मिरिति वर्चोदा असि वर्चो मे देहीत्येवाहं ब्रवीमीति होवाच याज्ञवल्क्यस्तद्धि ब्राह्मणेनैष्टव्यं यद्ब्रह्मवर्चसमिति गोदा गा[9] मे देहीत्येवाहं ब्रवीमीति होवाच तुमिञ्ज औपोदितेयो वैयाघ्रपद्य एष एव मह्यं गा दास्यतीत्येवं यं कामं कामयेत तं ब्रुवीताथाह सूर्यस्यावृतमन्वावर्त इति तदेतां गतिमेतां प्रतिष्ठां गत्वैतस्यैवावृतमन्वावर्तते ॥ १० ॥

अथ गार्हपत्यमुपतिष्ठते गृहा वै गार्हपत्यः प्रतिष्ठा वै गृहा गृहेष्वेवैतत्प्रतिष्ठायामन्ततो यज्ञस्य प्रतितिष्ठति यावदस्येह मानुषमायुस्तस्मै ॥ ११ ॥

स उपतिष्ठतेऽग्ने गृहपत इति सुगृहपतिरहं त्वया गृहपत्या भूयासम् । सुगृहपतिस्त्वं मया गृहपत्या भूया इति नात्र तिरोहितमिवास्त्यस्थूरिणो गार्हपत्यानि सन्त्वित्यनार्तानि नो गार्हपत्यानि सन्त्वित्येवैतदाह शतꣳ हिमा इति शतं वर्षाणि जीव्यासमित्येवैतदाह यदाह शतꣳ हिमा इति तदु न परिदिशेदुतो ह परश्शतानि वर्षाणि मनुष्या जीवन्त्यथाह सूर्यस्यावृतमन्वावर्त इति तदेतां गतिमेतां प्रतिष्ठां गत्वैतस्यैवावृतमन्वावर्तते ॥ १२ ॥

अथ प्राङुदायन्पुत्रस्य नाम गृह्णातीदं मे कर्मेदं वीर्यं पुत्रोऽनु संतनोत्विति तथा हास्यैतत्कर्मैतद्वीर्यं पुत्रोऽनुसंतनोति यदि पुत्रो न स्यादप्यात्मन एव गृह्णीयादथ तूष्णीमेवाहवनीयमुपतिष्ठते प्राङ्मे कर्मानुसंतिष्ठाता इति तथाह्यस्य प्राक्कर्मानुसंतिष्ठतेऽथ व्रतं विसृजत इदमहं य एवास्मि स एवास्मीति तस्योक्तो बन्धुः ॥ १३ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति अष्टमोऽध्यायः ॥

॥ इति हविर्यज्ञकाण्डः समाप्तः ॥

८. इत्येव वै Ca

९. गां V 1

**10.** He looks up (chanting), "You are the self-existent one, the best ray of light". This one viz. the sun is indeed the best ray of light. Therefore does he say, "You are the self-existent one, the most excellent ray of light". Yājñavalkya said, "I verily say only this, 'you are the bestower of lustre. Give me lustre'. That thing, indeed, viz. Brahman lustre should be sought by the Brāhmin". "Oh giver of cows. Give me cows!"—only thus do I say. Said, *Tumiñja Aupoditeya Vaiyāghrapadya*, for he himself is going to give me cows. In this manner, one may say whatever desire one may wish for. Then, he says, "I turn round following the turning of the sun". Thus, having attained this goal and this firm place of rest, he turns round following the turn (movement) of this very (sun).

**11.** Then he worships the Gārhapatya (with chants). Indeed the Gārhapatya is the home. The home is a stable place of dwelling. Ultimately he (the sacrificer) firmly rests thus in the very home, the firm place of rest of the sacrifice, for that duration of human life-span as is for him.

**12.** He chants the *mantra*, "Oh Agni! the master of the home!" "With you the master of the house, may I be a good master of the home! With me the master of the house, may you be a good master of the house!" It is not as though (the meaning) is obscure here. (He says), "May the duties of the master of the household not be like a chariot with a single horse (may they not be unstable) (may they not be sapless)!" Thus he verily says (means) only this, "May our duties of the householder be without trouble!" (He says), "A hundred snowy seasons (winters/years)". He thus merely says (means), "May I live a hundred years!" In that he says, "A hundred snowy seasons". He need not refer to that. For, indeed men live more than a hundred years. Then he says, "I turn round (proceed) following the course (movement) of the sun". Thus having reached this goal and this established state, he (the sacrificer) follows verily the course of this (sun).

**13.** Then, moving up eastward (ahead), he utters the name of (his) son (saying), "May the son carry on continuously this my work and this (my) vigour". Thus verily the son continues this work and this vigour of his. If there is no son, he may indeed utter his own (name). Then he approaches (worships) the *Āhavanīya* only silently (thinking), "May my work (sacrifice) become complete in the east". Verily thus does his work (sacrifice) come to an end in the east. Then he leaves off (ceremoniously) the vow (chanting), "Now I am verily that (person) who indeed I am". Its (relationship) explanation has been said (before). (Fourth Brāhmaṇa Ends)

**(Eighth Chapter Ends)**

(HAVIRYAJÑA KĀṆḌA ENDS)

# उद्धारिकाण्डः

## प्रथमोऽध्यायः

### प्रथमं ब्राह्मणम्

स यत्र ह वा एष प्रथमꣳ संप्रधूप्य प्रज्वलति तद्ध वरुणो भवत्यथ यत्र संप्रज्वलितो भवत्यवरेणेव[1] वर्षिमाणं तद्ध रुद्रो भवत्यथ यत्र वर्षिष्ठं ज्वलति तद्धेन्द्रो भवत्यथ यत्र नितरामर्चयो भवन्ति तद्ध मित्रो भवत्यथ यत्राङ्गारा मन्मलायन्तीव तद्ध ब्रह्म भवति ॥ १ ॥

स यदि ह कामयेत यथेदमिमाः प्रजा वरुणो गृह्णाति सहसा निघातयत्येवꣳ स्यामिति यां वेलां वरुणः स्यात्तज्जुहुयाद्यथा हैवेदमिमाः प्रजा वरुणो गृह्णाति सहसा निघातयत्येवꣳह भवति वरुणस्यो[2] ह सायुज्यꣳ सलोकतां जयति ॥ २ ॥

अथ यदि कामयेत यथा रुद्रादिमाः प्रजा बिभ्यत्येवं मद्बिभ्यत्विति यां वेलाꣳ रुद्रः स्यात्तज्जुहुयाद्यथा हैव रुद्रादिमाः प्रजा बिभ्यत्येवꣳ हास्माद्बिभ्यति रुद्रस्यो[3] ह सायुज्यꣳ सलोकतां जयति ॥ ३ ॥

अथ यदि कामयेत यथेन्द्रोऽधिपतिः श्रेष्ठो देवानामेवꣳ स्यामिति यां वेलामिन्द्रः स्यात्तज्जुहुयाद्यथा हैवेन्द्रोऽधिपतिः श्रेष्ठो देवानामेवꣳ ह भवतीन्द्रस्यो[4] ह सायुज्यꣳ सलोकतां जयति ॥ ४ ॥

अथ यदि कामयेत मित्रꣳ स्यां प्रपदनं वधत्र इति यां वेलां मित्रः स्यात्तज्जुहुयान्मित्रꣳ ह भवति प्रपदनं वधत्रो मित्रस्यो[5] ह सायुज्यꣳ सलोकतां जयति ॥ ५ ॥

१. अवरुणेव TE
२. वरुणस्येह TE, B, My
३. रुद्रस्येह TE, B, My
४. भवतीन्द्रस्येह TE, My, B
५. मित्रस्येह TE, My, B

# UDDHĀRI KĀṆḌA

## Chapter One

### BRĀHMAṆA I

**1.** When this (fire) blazes well, first having produced much smoke, then surely it is Varuṇa. And when it becomes greatly blazing (but) blowing downward, (having been well kindled, it grows less) as it were, then surely it is Rudra. And when it blazes strongest, then verily it is Indra. And when the flames are much, then it is indeed Mitra. And when the live cinders seem to glisten, then it is surely Brahman.

**2.** If he should desire, "Just as now Varuṇa seizes these creatures by force and strikes them down, may I be so!" He may make the offering at the time when Varuṇa may be there. Just as Varuṇa verily seizes these creatures by force and strikes them down, indeed he becomes so; he wins verily intimate union with and (residence in) the same world as Varuṇa.

**3.** And should he desire, "Just as these creatures are afraid of Rudra, may they be afraid of me!" He may offer the oblation at the time when Rudra may be there. Just as these creatures are afraid of Rudra, so indeed are they afraid of this (sacrificer). He verily wins intimate union with and (residence in) the same world as Rudra.

**4.** And should he desire, "Just as Indra is the overlord and the most excellent of the gods, may I become so!" He may make the offering at that time when Indra may be there. He verily becomes so, just as Indra is indeed the overlord and the best of the gods. He surely wins intimate union with and (residence in) the same world as Indra.

**5.** And then, if he may desire, "May I be a friend, a passage (refuge) (to the good), a deadly weapon (to the evil) (a saviour of the good from death)", he may make the offering at the time when Mitra may be there. He verily becomes a friend, a passage (refuge) and saviour from death (for the good) (or a weapon causing death to the evil). He indeed wins intimate union with and (residence in) the same world as Mitra.

अथ यदि कामयेत ब्रह्मवर्चसी स्यामिति यां वेलां ब्रह्म स्यात्तज्जुहुयाद्ब्रह्मवर्चसी हैव भवति ब्रह्मणः सायुज्यꣳ सलोकतां जयति ॥ ६ ॥

अत एकतमस्मिन्कामे यं कामं कामयेतायं मे कामः समृध्यतामिति तस्मिन्त्सार्धमेव जुहुयाद्यो वा अस्याः पृथिव्या अप्यनूपेऽन्यत्रान्यत्र खनेन्नैवापोऽभिविन्देदथ योऽस्या स्थलतमेऽपि सार्धं खनेदभ्येवापो विन्देदेवं यस्मै कामाय सार्धं जुहोति सोऽस्मै कामः समृध्यते स यं कामं कामयेतायं मे कामः समृध्यतामिति तस्मिन्त्सार्धमेव जुहुयात्सꣳ हास्मै स काम ऋध्यते यस्मै कामाय सार्धं जुहोति ॥ ७ ॥ इति प्रथमं ब्राह्मणम् ॥

**द्वितीयं ब्राह्मणम्**

स यामेतां प्रथमामाहुतिं जुहोति ते देवा अथ यां द्वितीयां ते मनुष्या अथ यत्स्रुचि परिशिनष्टि ते पशवस्तस्माद्यावन्मात्रमिवैवाग्रे जुहुयाद्यावन्मात्रा इव हि सन्तो देवाः प्रभवो भूय इवोत्तरस्यां भूयाꣳसो हि देवेभ्यो मनुष्या भूयिष्ठꣳ स्रुचि परिशिꣳष्याद्भूयाꣳसो[१] हि मनुष्येभ्यः पशवो भूयाꣳसो ह वा अस्य प्रभोः सतो भार्येभ्यः पशवो भवन्ति य एवमेतद्वेद यस्य[२] चैवं जुह्वति तद्वै समृद्धं यस्य प्रभोः सतो भूयाꣳसो भार्येभ्यः पशवोऽसन्य उ वा एतामुत्तरावतीमाहुतिं वेद पुत्रो हास्माच्छ्रेयान्भवति पुत्रात्पौत्र उत्तरावद्धैवास्मै श्व[३]श्वःश्रेयसं भवत्येषो वा उत्तरावद्यत्याहुतिर्यद्यावन्मात्रमिवैवाग्रे जुहोत्यथ भूयोऽथ भूयिष्ठꣳ स्रुचि परिशिनष्टि ॥ १ ॥ इति द्वितीयं ब्राह्मणम् ॥

१. परिशिष्टꣳस्याद्भूयाꣳसो P1, P2,H
२. वैवं TE, My
३. See Notes on I, 1,1.9

6. And should he desire, "May I be one with spiritual lustre!" He should make the offering at the time when there is Brahman. He verily becomes one with spiritual lustre. He wins intimate union with and (residence in) the same world as Brahman.

7. Hence, in the matter any one desire, which desire he may entertain (with the thought), "May this, my desire, be fulfilled!" He should pour the offering in that (in the matter of that desire) verily continuously. He who may dig here and there (sporadically), even in watering place of this earth, may not find water, but he who may dig continuously in (one place) in the highest ground of this (earth) will verily find water. In the same manner, that desire, for which one makes the offering continuously, gets fulfilled for him. What, desire he may entertain, (thinking), "May this desire of mine prosper (get fulfilled)!" With regard to that, he must offer (the oblation) continuously indeed. That desire, for which desire he continuously makes the offering, indeed succeeds. (First Brāhmaṇa Ends)

## BRĀHMAṆA II

1. This first offering which he pours (into the fire)—they are the gods (it represents the gods); the second which (he offers)—they are the men (it represents the men); and what remains left over in the ladle—they are the cattle (it represents the cattle/animals). Therefore, he should offer first only measuredly; for the gods, are, as it were, limited (in number). In the subsequent oblation he should offer more. For, indeed, men are more numerous than gods. He should keep much (most) left over in the ladle; for cattle (animals) are indeed more numerous than men. More numerous than his dependants, verily, are the cattle of this person (sacrificer), the master, who knows this to be so and for whom (on whose behalf) they make the offerings in this manner. Indeed that is prosperity for him, the master, whose cattle may be more numerous than his dependants and who knows this oblation to be superior (to have subsequence). Indeed the son becomes greater than this (sacrificer) and the grandson (becomes greater) than the son. His welfare (progress) verily becomes superior (greater and greater subsequently). This is the oblation that is really superior (that becomes greater and greater subsequently) which he first offers limitedly (within measure), then (offers) more and then leaves over very much (most) in the ladle. (Second Brāhmaṇa Ends)

## तृतीयं ब्राह्मणम्

स वै सायमुद्धरति यदह्ना पुण्यं करोति तद्रात्र्योद्धरत्युद्धरत्येव प्रातर्यद्रात्र्या पुण्यं करोति तदह्नोद्धरति तस्मादुद्धरेत्येव ब्रूयात्पुण्यकृत्याꣳह्युद्धरति स यदुद्धृतेऽग्नावभ्यागताय नोदकं याचत्यकृता ह्यस्य पूर्वा पुण्यकृत्या भवति करिष्यन्न परा[1]भवत्यथैतदुभयमन्तरेण मन्यन्ते सा हास्यैषा पुण्यकृत्या न पापेन चन कर्मणा मीयत उद्धृता ह्यस्य भवति ॥ १ ॥

उन्नेष्यामीति सायमाहाग्नय एवैतदर्क्यमुपाकरोति तदग्नी रात्र्या शꣳसति तत्प्राणः प्रत्यागृणात्यन्नमन्नमिति ॥ २ ॥

उन्नयामीति प्रातराहादित्यायैवैतदाश्विनमुपाकरोति तदादित्योऽह्ना शꣳसति तद्वाक्प्रत्यागृणात्यायुरायुरित्यर्क्यꣳ ह वा अस्य सायमाहुतिराश्विनं प्रातराहुतिस्तद्यथार्क्येण चाश्विनेन च शस्तेन लोकं जयेत्तावन्तꣳ ह सायंप्रातराहुतिभ्यां लोकं जयति ॥ ३ ॥

स यत्सायं जुहोत्यग्निमेवैतदनेन सह सर्वेणादित्ये जुहोत्यग्निꣳ ह्येवेदमनु सर्वं तद्यथानेन सकृत्सर्वेणेष्ट्वा लोकं जयेत्तावन्तꣳ ह सायमाहुत्या लोकं जयति ॥ ४ ॥

अथ यत्प्रातर्जुहोत्यादित्यमेवैतदनेन सह सर्वेणाग्नौ जुहोत्यादित्यꣳ ह्येवेदमनु सर्वं तद्यथानेन सकृत्सर्वेणेष्ट्वा लोकं जयेत्तावन्तꣳ ह प्रातराहुत्या लोकं जयति ते हास्यैते आहुती न बद्धयाजौ च नाप्नोति न हि बहूनि च न बध्नीते तयोर्देवतयोरन्यतरामनु ॥ ५ ॥ इति तृतीयं ब्राह्मणम् ॥

## चतुर्थं ब्राह्मणम्

वाग्घ वा एतस्याग्निहोत्रस्याग्निहोत्री मन एव वत्सो मनसा वै वाचं प्रप्यानां[1] दुहन्ति तस्माद्वत्सेन मातरं प्रप्यानां[1] दुहन्ति तद्वा इदं मनः पूर्वं यत्पश्चाद्वागन्वेति[2] तस्माद्वत्सं पूर्वं यन्तं पश्चान्मातान्वेति ॥ १ ॥

१. पराङ्भवत्यथैत TE,K

१. प्राप्यानां V 1

२. यत्पश्चा वागन्वेति Ca

## BRĀHMAṆA III

**1.** He verily takes out in the evening what good deed he performs by day. That he takes out by the night. He certainly takes out in the morning what good deed he does at night. That he takes out by the day-time. Therefore he should merely pronounce, "Take out". He indeed takes out the good deed (the sacrifice). As he does not request for water for the honoured guest, after the Agni has been lifted up, verily his former good deed (sacrifice) becomes 'not-done' (as good as not having been done at all). (But) Being about to perform it, he does not perish. And with regard to these two things they think, "That sacrifice (good deed) of this (sacrificer) is not at all diminished (destroyed) by evil action, for that (the sacrifice) of this (sacrificer) has been verily lifted up (already).

**2.** In the evening he utters "I shall raise". He offers this *Arkya Śastra* (a particular chant) thus to Agni himself. Then Agni declares it by the night. Then the vital energy, reasons (responds), (saying) "Food, Food".

**3.** In the morning he says, "I am raising". Now he offers verily to the sun the praise of Aśvins. Then Āditya praises if by the day. Then speech reassures (responds), "Life-span, Life-span". His evening offering is indeed with the *Arkya Śastra* in honour of (the sun); the morning offering is with the *Śastra* of the Aśvins. Therefore, just as one would conquer the world by means of the string of the songs of praise of the laudable one (the sun) and of the Aśvins, so much indeed does one conquer by means of the two oblations of the morning and evening.

**4.** When he makes the offering in the evening, he offers Agni himself thus, alongwith all this (universe) into the sun. All this is indeed what is after (follows) Agni. Therefore, just as having sacrificed once with all this, one would conquer the world, so much (of) .the world does he conquer by the evening oblation.

**5.** And, when he makes the offerings in the morning, he verily offers to the sun. Thus, with all this universe into Agni. Verily all this follows the sun. Therefore, just as one would acquire the world by a sacrificing with all this, by the morning offering itself. one, verily acquires so much (of) the world. By sacrificing to Agni and sun in this manner, one does not commit the mistake of binding himself (to these two deities), because he is virtually doing it for all the *devatās*. (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

**1.** Speech indeed is the cow (yielding milk etc. for the worship of the fire) for this *Agnihotra* (worship of the fire). The mind itself is the calf; for, by the mind do they verily milk the very fat speech. Therefore they milk the fat mother (cow) with

प्राण एव रज्जुः प्राणेन हि मनश्च वाक्चाभिहिते तस्माद्रज्ज्वा वत्सं च मातरं चाभिदधति हृदयमेव मेथ्युपदोहनी[3] तेज एव श्रद्धा सत्यमाज्यꣳ सत्येन हीमे लोका आजित्याः ॥ २ ॥

तद्धैतज्जनको वैदेहो याज्ञवल्क्यं पप्रच्छ याज्ञवल्क्य वेत्थाग्निहोत्रा मिति वेद सम्राळिति होवाच पय एवेति यत्पयो नाभविष्यत्केनाहोष्य इति व्रीहियवाभ्यामिति होवाच यद्व्रीहियवौ नाभविष्यतां केनाहोष्य इत्यारण्याभिरोषधिभिरिति यदारण्या ओषधयो नाभविष्यन्केनाहोष्य इति वृक्षफलैरिति यद्वृक्षफलानि नाभविष्यन्केनाहोष्य इत्यद्भिरिति होवाच यदापो नाभविष्यन्केनाहोष्य इति स होवाच न वै सम्राळतोऽग्र एकं च नासीदथैतदहूयतैव सत्यꣳ श्रद्धायामिति ॥ ३ ॥

स होवाच नमस्तेऽस्तु याज्ञवल्क्य वेत्थाग्निहोत्रꣳ सहस्रं ददामीति तदप्येषोऽस्ति श्लोकः किꣳस्विद्विद्वान्प्रवसत्यग्निहोत्री गृहेभ्यः। कथꣳ स्विदस्य काव्यं कथꣳ संततो अग्निभिरिति यो जविष्ठो भुवनेषु स विद्वान्प्रवसन्विदे[4] तथा तदस्य काव्यं तथा संततो अग्निभिरिति तन्मनसैवान्ते भवति यत्स दूरं परेत्याथ तत्र प्रमाद्यति कस्मिन्त्सास्य हुताहुतिर्गृहे यामस्य जुह्वतीति यो जागार भुवनेषु विश्वा रूपाणि योऽबिभः। तस्मिन्त्सास्य हुताहुतिर्गृहे यामस्य जुह्वतीति तन्प्राण एवैतामाहुतिं जुह्वति तस्माद्वा आहुः प्राण एवाग्निहोत्रमिति ॥ ४ ॥ इति चतुर्थं ब्राह्मणम् ॥

### पञ्चमं ब्राह्मणम्

स यथाग्निं चित्यमाप्नोति समिधमेतामभ्यादधातीष्टकामेवैतामुपधत्ते तदप्येतदग्निज्योतिषं[1] त्वा वायुमतीं प्राणवतीम्। स्वग्र्याꣳस्वर्गायोपदधामि भास्वतीमिति सायꣳ सूर्यज्योतिषं त्वा वायुमतीं प्राणवतीम् । स्वग्र्याꣳ स्वर्गायोपदधामि भास्वतीमिति

३. मेध्युपदोहनी TE, मेथ्युपदोहिनी V 1

४. प्रवसन्विदेत्तथा TE, My

१. See Notes

the calf. Then verily is this mind in front behind which follows speech. Therefore the mother (cow) follows behind the calf which goes ahead.

**2.** Verily *prāṇa* (the vital energy) is the tether; for by the vital energy have the mind and speech been tied. Therefore, they tie up the mother (cow) and the calf with the rope. The heart itself is the post(to which the cow is tied for milking) and the milking vessel, faith is the heat (fire) indeed. Truth is the *ghee(ājya);* for by truth have these worlds to be conquered.

**3.** About that (then) Janaka, King of the Videha, thus asked Yājñavalkya. "Oh Yājñavalkya! Do you know *Agnihotra* (fire-worship)?" "Oh Paramount Sovereign! I know", so he (Yājñavalkya) said indeed. "It is verily milk. For, if there had been no milk, with what would you have made the offering?" He (the king) said, "With rice (paddy) and barley (would I have offered)". (Yājñavalkya asked), "If there were no rice and barley, with what would you have offered?" (The king replied), "With wild plants (herbs)". (Yājñavalkya asked) "If the wild plants were not there, with what would you have offered?" (The king said), "With the fruits of trees". (Yājñavalkya asked) "If there were no fruits of trees, with what would you have offered?" (The king replied) "With water". "If there were no water, with what would you have offered?" (Asked Yājñavalkya). (Yājñavalkya said). "Oh Sovereign! there was nothing ahead. And yet this (*Agnihotra*) was verily offered. Truth (was offered) into faith".

**4.** He (Janaka of Videha) said verily, "Oh Yājñavalkya! Salutation to you. You know *Agnihotra.* I give you a thousand (cows)". About that, there is this verse, "Knowing what (to be the form of *Agnihotra*) does the Agnihotrin (constant performer of *Agnihotra*) stay away from his house? How is his wisdom (then)? How is he constantly kept (in touch) by the fires?" "He who is swiftest in the worlds (in matters to be attended to), who lives away (for a time) for gain (for knowledge)—he is the knowledgeable person. That way then is his wisdom. Thus is he continuously kept up (in touch) by the fires". That ultimately comes about only by means of the mind. When, having gone far away, he is inattentive (to his duty of performing *Agnihotra*) there, wherein is his offering poured, which offering they at home offer for him?" He who keeps awake in the worlds (and) who maintains all forms (beings) in him is his offering offered (and) in him (is offered) the offering which they offer in his house. Thus they make this offering into the vital energy itself. Therefore do they indeed say, "*prāṇa* (vital energy) is itself verily *Agnihotra*". (Fourth Brāhmaṇa Ends)

## BRĀHMAṆA V

1. As he reaches the fire that has to be piled up, he places this kindling stick. He puts this, the very brick itself. That, too, in the evening thus, (chanting) "I place

प्रातरथ यदस्मिन्जुहोति यथा संचिते जुहुयादेवं तत्स सप्तविꣳशतिशतानि सायंप्रातः समिधोऽभ्यादधात्येतावत्योऽग्नेश्चित्यस्येष्टका इत्येक आहुः संवत्सरस्यैवैतावन्त्य-होरात्राणि प्रजापतिर्वै संवत्सरः प्रजापतिर्वा अग्निः स संवत्सरे संवत्सरेऽग्निं चित्यमाप्नोति तद्यथाग्निना चित्येनेष्ट्वा लोकं जयेत्तावन्तꣳ ह संवत्सरे संवत्सरे लोकं जयति ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

### षष्ठं ब्राह्मणम्

स यथैतन्महदुक्थमाप्नोत्याहुतिमेतां जुहोति स सप्तविꣳशतिशतानि सायंप्रातराहुती-र्जुहोति यैव पूर्वा तामेतत्संपश्याम: स्विष्टकृद्भाजनं वोत्तरा मिथुनं व या उ वै होता नवाशीति[1] शꣳसति सप्त तानि विꣳशतिशतानि स संवत्सरे संवत्सर एतन्महदुक्थमाप्नोति तद्यथोक्थेन शस्तेन लोकं जयेत्तावन्तꣳह संवत्सरे संवत्सरे लोकं जयति ॥ १ ॥ इति षष्ठं ब्राह्मणम् ॥

### सप्तमं ब्राह्मणम्

अथ यथैतेऽध्यात्ममग्नयो भवन्ति मुखमेवास्याहवनीय उत्तरा नासिका गार्हपत्यो दक्षिणान्वाहार्यपचन इयमेव स्रुकेषामन्नमेव दीप्तिः सर्वमायुरेति य एवमेतद्वेद ॥ १॥ इति सप्तमं ब्राह्मणम् ॥

### अष्टमं ब्राह्मणम्

स यथाश्वं मेध्यमाप्नोत्येष वा अश्वो मेध्यो य एष तपति स वा एषोऽस्तं यन्नग्निमेव प्रविशति ॥ १ ॥

स यत्सायं जुहोति पूर्वयोरेवास्य तत्पदयोर्जुहोत्यथ यत्प्रातर्जुहोत्युत्तरयोरेवास्य तत्पदयोर्जुहोति यत्र वा अश्वो मेध्यो निष्क्रामत्याहुतयस्तत्र हूयन्ते स वै चतस्रः

१. नवाशीतीः Ca

you for (the attainment of) heaven, you who are Agni's light, possessor of air and possessor of vital energy, conducive to heaven and possessor of brilliance", and (chanting) in the morning "I place you, for (attaining) heaven—you the sun's light, possessor of air, possessor of vital energy (breath), conducive to heaven and possessor of brilliance". When he makes the offering into this, it is verily just as he would be making the offering in the piled up (fire-altar)". In the morning and evening he thus places seven hundred and twenty kindling sticks *(saptaviṃśati śatam)*. "These many are the bricks of the fire of the piled up (altar)". So say some. Verily these many are the days and nights of the year itself. The year indeed is Prajāpati. Prajāpati is surely the fire. Year after year, he gains the fire of the piled up (altar), so much world would one win year after year (every year). (Fifth Brāhmaṇa Ends)

## BRĀHMAṆA VI

**1.** As he obtains the great chant (*mahaduktha*), he makes this offering (*Agnihōtra*). Seven hundred and twenty (*saptaviṃśati śatam*) morning and evening offering he makes. What verily is the first (of the oblations), that indeed do we notice. The subsequent (offering) is what serves '*sviṣṭakṛt*' and (forms) a pair. Those 'nine-eighties' which the Hotṛ recites (as *śastra*), they are seven hundred and twenty. (They are seven-twenty hundreds *(Sapta tāni viṃśati śatāni)*. Every year he obtains this great chant. Therefore, as one would conquer the world by the chant (*uktha*) that is recited (as *śastra*), so much world does he conquer indeed in every year. (Sixth Brāhmaṇa Ends)

## BRĀHMAṆA VII

**1.** Now, how these fires are related to the soul (body) (of the sacrifice) (is thus): *Āhavanīya* is verily its mouth. The *Gārhapatya* is the northern (left) nostril; the southern (right) (nostril) is the *Anvāhāryapacana (Dakṣiṇāgni)*. This (earth) itself is the ladle. For them, food itself is (their) brightness (splendour). He who knows it thus obtains full (span of) life. (Seventh Brāhmaṇa Ends)

## BRĀHMAṆA VIII

**1.** How he acquires the horse fit for sacrifice (is this). This one (sun) who burns is the sacrificial horse. This one, who is such, setting (as he sets) enters the very fire.

**2.** When he (the sacrificer) offers in the evening, thereby he offers verily into its fore hoof prints. And when he offers in the morning, he offers verily in to the hind

सायंप्रातराहुतीर्जुहोति चतुष्पाद्वा अश्वो मेध्यस्तदश्वं मेध्यमाप्नोति तद्यथाश्वेन मेध्येनेष्ट्वा लोकं जयेत्तावन्तः[1] ह सायंप्रातराहुतिभ्यां लोकं जयतीति न्वग्निहोत्रेऽश्वमेधस्यासिरथ दर्शपूर्णमासयोरपि ह वा एतर्हि देवेभ्योऽश्वं मेध्यमालभन्ते ॥ २ ॥

तदाहुः प्राकृतोऽश्वमेध इतीतरो नूनः स प्राकृत एष वा अश्वो मेध्यो यच्चन्द्रमास्तमेतदश्वं मेध्यमालभते यत्पौर्णमासेन यजते स एष आलब्ध एत्यामावास्यायास्तस्यैतत्पदे पदे जुहोति यदग्निहोत्रं जुहोति पदे पदे वा अश्वस्य मेध्यस्याहुतयो हूयन्ते ॥ ३ ॥

अथ यदामावास्येन यजते चन्द्रमा आदित्यं प्रविशत्यादित्योऽस्तं यन्नग्निं प्रविशति तस्यैतोः[2] रात्रिमग्नयः सार्धः संवसन्ति सोऽस्यैषोऽश्वो मेध्य एताः रात्रिमग्निषु विवर्तते[3] यत्र वा अश्वो मेध्यो विवर्तत इष्ट्या तत्र यजन्ते ॥ ४ ॥

स यत्प्रातरामावास्येन यजते विवर्तन[4] एवास्य तद्यजते तमामावास्येनेष्ट्वोत्सृजते स एष उत्सृष्ट एत्या पौर्णमास्यास्तस्या[5] एतत्पदे पद एव जुहोति यदग्निहोत्रं जुहोति पदे पदे वा अश्वस्य मेध्यस्याहुतयो हूयन्ते तं पुनः पौर्णमास्यामालभन्ते स मासि मास्यश्वं मेध्यमालभते तद्यथाश्वेन मेध्येनेष्ट्वा लोकं जयेत्तावन्तः ह मासि मासि लोकं जयति ॥ ५ ॥ इति अष्टमं ब्राह्मणम् ॥

## नवमं ब्राह्मणम्

एष वाव मृत्युर्य एष तपति तस्माद्या अतोऽर्वाच्यः प्रजास्ता मर्त्या अथ याः पराच्यस्ता अमृतास्तस्यैतस्य मृत्योरिमाः प्रजाः प्राणेषु रश्मिभिरभिहिता यथाश्वो

१. तावन्तः सायंप्रात V 1, H, P2
२. तेऽस्यैताः TE, My
३. निवर्तते V 1
४. विवर्तत TE, My
५. तस्यो Ca

hoof prints. When the sacrificial horse moves out then are the oblations offered. He offers indeed four evening and morning offerings, for the sacrificial horse is four-footed. Thus does he obtain the horse worthy of sacrifice. Therefore, as one would conquer the world by having sacrificed with a sacrificial horse, so much world does one conquer by means of the evening and morning offerings. Thus indeed is there the obtainment of the horse-sacrifice in the *Agnihotra.* And in the new moon and full moon sacrifices too now they seize and tie up (kill and offer) the sacrificial horse for the gods.

**3.** About this they say, "It is the original *Aśvamedha* (horse-sacrifice)". Really the other one is original (*Aśvamedha*). This one *viz.*, the moon is verily the sacrificial horse. This sacrificial horse does he thus tie up (kill) (in the sacrifice) in that he sacrifices with the full moon sacrifice. Having been seized and tied up, this (horse *viz.*, the moon) moves on till the new moon sacrifice. Now, he (the sacrificer) makes the offering in every hoof-print of his in that he performs the *Agnihotra* offering. Verily offerings are made into every hoof-print (as every step) of the sacrificial horse.

**4.** And now, when he sacrifices with the new moon ritual, the moon enters the sun. The sun, setting, enters the fire. This night, his (the sacrificer's) fires stay together. This sacrificial horse of this (sacrificer) stays (rolls) verily this night in the fires. When the sacrificial horse (rolls) stays then they sacrifice with an *Iṣṭi* (ritual to fulfil a desire).

**5.** When he sacrifices with the new moon ritual in the morning, he thus sacrifices at the very turning back of this (sacrificial horse *viz.*, moon). Having sacrificed with the new moon ritual he lets it off. Having been left, it moves on till full moon. He offers (offering) verily at every hoof-print (step) of this (horse *viz.*, moon) in that he makes the *Agnihotra* offering. For, offerings are offered at every step of the sacrifical horse. Then, again at the full moon ritual they kill it. He (the Agnihotrin) kills the sacrificial horse every month. Therefore, just as one would conquer the world, by having sacrificed with the sacrificial horse, so much world does he (the Agnihotrin) conquer every month. (Eighth Brāhmaṇa Ends)

## BRĀHMAṆA IX

**1.** This one who burns (the sun) is indeed death. Hence, those creatures which are hitherward are mortal and those which are away (on the farther side) are immortal. These creatures are immortal. These creatures are tied up in their vital airs by means of the rays of this death, in this manner just as a horse would be fastened by the rein.

रशनयाभिहितः स्यादेवꣳ स यथा राजा विजिग्यानो न किञ्चनावेप्सत्येवमेष न किञ्चनावेप्सति स[1] यस्य कामयते तस्य प्राणेनास्तमेति यस्य कामयते तस्य प्राणेनोदयते स वा एषोऽस्तं यन्नग्निमेव प्रविशति ॥ १ ॥

स यत्सायं जुहोति यत्किञ्चाह्ना पुण्यं करोति तेन सह सर्वेणैतस्मिन्पूर्वाभ्यां पद्भ्यां प्रतितिष्ठत्यथ यत्प्रातर्जुहोति यत्किञ्च रात्र्या पुण्यं करोति तेन सह सर्वेणैतस्मिन्नुत्तराभ्यां पद्भ्यां प्रतितिष्ठति स यथा रथे वान्यस्मिन्वा याने चतुष्पदि प्रतितिष्ठेदेवꣳ हैतस्मिꣳश्चतुष्पदि प्रतितिष्ठति ॥ २ ॥

तमेष आदायोदयते स परेणास्यैतमात्मानꣳ सꣳस्करोति स यदामुं[2] लोकमेत्यथैनमेष आदायोदयते तमेष आहुतिमयः सुकृतमय आत्माह्वयत्येह्ययं त आत्मेति स यदाह्वयति तस्मादाहूतयो नामाहूतयो ह वै नामैतद्यदाहुतय इत्याहुरत उ वा अर्वाची अहोरात्रे अहोरात्रे वै परिवर्तमाने पुरुषस्य सुकृतं क्षिणुतः स यथा रथेन धावयन्रथचक्रे परिवर्तमाने प्रत्यवेक्षेतैवꣳ[3] हाहोरात्रे परिवर्तमाने प्रत्यवेक्षते तस्य ह नाहोरात्रे सुकृतं क्षिणुतेऽक्षीयꣳ ह जयति य एवमेतद्वेद ॥ ३ ॥

तदेतदनीकं यज्ञस्य यदग्निहोत्रꣳ स येन वा इषोरनीकमत्येति तेनैव सर्व इषुरत्येति तदेतेनैवास्य सर्वो यज्ञोऽत्येत्येतेन सर्वो यज्ञोऽतिमुच्यते ॥ ४ ॥

आगूर्ती ह वा एषोऽमुं लोकमेति योऽग्निहोत्रं जुहोति सायꣳ हि हुत्वा होष्यन्प्रातर्भवति प्रातर्हुत्वा होष्यन्त्सायं भवति तद्यथानागूर्ती भवति यैवास्य सायं पूर्वाहुतिः सैवास्य सायमाहुतिस्तस्मात्तां मन्त्रेण जुहोत्यद्धा हि तद्यन्मन्त्रोऽद्धा हि भूतं भूतꣳ ह्येषा तर्हि भवत्यथ यां द्वितीयां जुहोति सैवास्य प्रातराहुतिस्तस्मात्तां तूष्णीं जुहोत्यनद्धा हि तद्यत्तूष्णीमनद्धा हि भविष्यद्भविष्यद्ध्येषा तर्हि भवति ॥ ५ ॥

१. स यः कामयते TE, T, My, सद्यः कामयते V 1

२. यदमुं V 1

३. प्रत्यवेक्षतैवꣳ P1, P2, H

As the victorious king does not wish to acquire anything, in the same way this (sun-death) does not wish for anything. He sets along with the life energy of that (creature) whose (life- energy) he likes and rises with the life energy of that (creative) whose (life energy) he likes. This one (sun), setting, indeed enters Agni itself.

**2.** When he makes the offering in the evening, he remains firm on this (death) with his two fore-feet, along with that entire (good deed) which good deed he performs by day. And when he makes the offering in the morning, what good deed he performs at night with that in full he remains (establishes himself) firmly on this (death) with his two hind feet. Just as one would remain firm in a chariot or in any (other) vehicle that has four feet (wheels or props), verily in this manner does this (sacrificer) remain firm on this four-footed one.

**3.** This one (sun-death) rises, having taken him up. He purifies the soul of this person subsequently (with excellence). When he goes to the yonder world, then this (sun-death) rises, having taken up this person. This (his) self of the form of oblation and of the form of merit (arising out of good deeds) calls him up (saying) "Come-up! This is your self (soul)". Because it calls up (*āhvayati*) therefore, they are known as *āhutis* (accostings). Thus they are *āhutis* (accostings) which they call *āhutis* (oblations). From there on this side indeed are day and night. Indeed, day and night, revolving, destroy the merit (of the good deed) of a person. Just as one riding in a chariot may look down at the two revolving wheels of the chariot, in this manner, indeed, he (the sacrificer) looks down at the revolving day and night. Day and night do not destory his merit (arising out of righteous deeds). He who knows this thus verily wins what is indestructible.

**4.** Then, thus, the thing *viz.*, *Agnihotra* is the head of the sacrifice. By what (path) the head of the arrow passes, by that itself the whole arrow passes. Therefore, by this (*Agnihotra*) verily the entire sacrifice passes (proceeds). By this (*Agnihotra*) the whole sacrifice is freed (from destruction).

**5.** He who offers the *Agnihotra*, this person (sacrificer) reaches the yonder world, as one who verily exclaims approval (pronounces *āgūrti*). Indeed, having made the offering in the evening, he is going to offer in the morning. Having offered in the morning, he is going to offer in the evening, (it is) thus that he is one who is not resolute (who has not pronounced approval). What is verily his first offering in the evening, that very thing is his evening offering. Therefore he offers it with a chant. Indeed what is a chant is true (clear). Verily true (clear) is what has occurred. Then this (offering) becomes a fact . And then that second (offering) which he offers, that very thing is his morning offering. Therefore he offers it silently. Verily unclear ( uncertain) is that which is (done) silently. Indeed, what is going to happen is not certain. Then, this (morning offering) is indeed futuristic.

तथो एव प्रातर्यैवास्य प्रातः पूर्वाहुतिः सैवास्य प्रातराहुतिस्तस्मात्तां मन्त्रेण जुहोत्यद्धा हि तद्यन्मन्त्रोऽद्धा हि भूतं भूतꣳ ह्येषा तर्हि भवत्यथ यां द्वितीयां जुहोति सैवास्य सायमाहुतिस्तस्मात्तां तूष्णीं जुहोत्यनद्धा हि तद्यत्तूष्णीमनद्धा हि भविष्यद्भविष्यद्ध्येषा तर्हि भवत्येवमस्यैते उभे सायमाहुती हुते भवत उभे प्रातस्तथो[४] अनागूर्ती भवति ॥ ६ ॥ इति नवमं ब्राह्मणम् ॥

### दशमं ब्राह्मणम्

प्रजापतिर्ह वै प्रजाः ससृजे तदप्येतमग्निꣳससृजे सोऽग्निः सृष्ट इमाः प्रजा दग्धुं दध्रे स इमाः प्रजा दहन्नभीयाय तमिमाः प्रजा दह्यमाना अनुगमयितुं विपेष्टुं दध्रिरे ॥ १॥

सोऽनुगम्यमान उवाच पुरुषं त्वां प्रविशामीति तं मा[१] त्वं जनयित्वा बिभृहीति स यथा वै मां त्वमस्मिल्ँल्लोके भरिष्यसीत्येवमेवाहं त्वाममुष्मिल्ँल्लोके जनयित्वा भरिष्यामीति तथेति तं प्राविशत्तस्मादाहुः सर्वः पुरुषोऽग्निमानिति पुरुषꣳ ह वा अग्निः प्रविष्टस्तस्मादेनं पुरुष एव जनयते नान्यः पशुः ॥ २ ॥

स यदग्नी आधत्ते तदेनं जनयतेऽथ यदस्मिन्जुहोति यद्यजते तदेनं जनयित्वा बिभर्ति सोऽग्निः पौरुषिर्भवति पुरुषाद्ध्यधिजायते तस्मादग्नी आधाय नोद्वासयेत स यावद्ध वा एनौ भृत्वोद्वासयते तावद्धैनमेषोऽमुष्मिल्ँल्लोके भृत्वा परास्यत्येतावद्धै नोऽबिभरित्यथ यो हैनं यावज्जीवमेवाजरसं बिभर्ति यावदेवाग्रेरायुस्तावद्धैनमेषोऽ-मुष्मिल्ँल्लोके जनयित्वा बिभर्त्यजरं वा अमृतमग्रेरायुः सोऽजरोऽमृतः संभवति ॥ ३ ॥

स यदामुल्ँल्लोकमेत्यथाग्निमेव प्रविशति तमु तत्राग्निर्जनयित्वा बिभर्ति स उ तत्र पुरुष आग्नेयो भवत्यग्नेर्ह्यधि जायते तस्मादग्नी आधाय नोद्वासयेत स यावद्ध वा एनौ

४. प्रातस्तद्यो V 1

१. तं मां V 1

**6.** In the same manner, what is his very first morning-offering in the morning is his morning offering. Therefore, he offers it with a chant. Indeed the thing *viz.*, chant is clear (certain). Verily, certain is what has happened. This (first morning-offering) is indeed what has happened. And then, the second (offering) which he offers, that itself is his evening offering. Therefore he offers it silently. Verily unclear (uncertain) is that which is (done) silently. Indeed the future is uncertain. This (the second offering), then, is indeed futuristic. Thus these two offerings of this (*Agnihotra*) are offered in the evening and two in the morning. That way, he becomes one who has not pronounced *āgur,* [exclamation of (final) land]. (Ninth Brāhmaṇa Ends)

BRĀHMAṆA X

1. Prajāpati indeed created the creatures. Then he created this Agni too. Having been created, that Agni decided to burn these creatures. He went about burning these creatures. These creatures, being burnt, resolved to extinguish and to crush him.

**2.** Being extinguished, he (Agni), said to man, "I (shall) enter you. Having reproduced such (as I have entered you), you (please) maintain me. Just as you will, having reproduced me, maintain me, verily in that manner I shall, having reproduced you, maintain you in the yonder world". (Man said), "So (be it)". (Agni) Entered him. Therefore, they say, "Every man is possessed of fire". Indeed Agni had entered man. Therefore only man (re) produces this (Agni) and no other animal (does).

**3.** When he establishes the two fires, then, he produces this (Agni) and when he offers into this (Agni) and when he sacrifices, then he (Agnihotrin), having reproduced this (Agni) maintains (him). Thus Agni becomes the son of man. For he indeed is born from man. Hence, having established the two fires he (the Agnihotrin) should not remove them (from the hearth). As long as he (the Agnihotrin), has maintained them (here) and then removes them, so long verily does this (Agni) maintain him in the yonder world and then remove him, thinking "So long indeed did he maintain us". And he who maintains this (Agni) young, indeed as long as he (the Agnihotrin) lives, this (Agni), having reproduced him in the yonder world, maintains him young, verily as long as is the life-span of Agni. Agni's life-span is infinite. He (the Agnihotrin) comes to be without old age and becomes immortal.

**4.** When he reaches the yonder world he verily enters Agni. Agni, having produced him there, maintains him. Then the man (Agnihotrin) becomes the son

भृत्वोद्वासयते तावद्धैनमेषोऽमुष्मिल्ँलोके भृत्वा परास्यत्येतावद्धैनो[२]ऽबिभरित्यथ यो हैनं यावज्जीवमेवाजरसं बिभर्ति यावदेवाग्रेरायुस्तावद्धैनमेषोऽमुष्मिल्ँलोके जनयित्वा बिभर्त्यजरं वा अमृतमग्रेरायुः सोऽजरोऽमृतः संभवति ॥ ४ ॥ इति दशमं ब्राह्मणम्॥

**एकादशं ब्राह्मणम्**

स वा अग्रेणाहवनीयं परीत्य जघनेन वा[१] गार्हपत्यमन्तरेणेत्वोपविशति स यदन्तरेणेत्वोपविशति न ह वै देवा मनुष्यं विदुरयमस्माकमस्य वयः स्म इति तः हैवमन्तरेण यन्तं विदुरयमस्माकमस्य वयः स्म इति तस्मै ह तं कामः समर्धयति यस्मै कामायान्तरेणोपविशति ॥ १ ॥

अथ यद्वेवान्तरेणोपविशत्यपहतपाप्मानो वै देवा अनपहतपाप्मानो मनुष्यास्तस्य हैवमन्तरेण यतोऽग्नी पाप्मानमपहतस्तं पाप्मा नाभ्यत्येति सोऽपहतपाप्मा भवति ॥ २ ॥

अथ यद्वेवान्तरेणोपविशत्येषा वै नौः स्वर्ग्या यदग्निहोत्रं तस्या एतस्या नावः स्वर्ग्यायाः क्षीरहोतैव नावाजस्तामतः[२] प्राचीमभ्यजति तस्या अतोऽधिरोहणं तामतोऽ-धिरोहति ॥ ३ ॥

स यद्ध दक्षिणत उपासीत यथा पारार्थं नौर्जह्यादेवः ह तदथ यद्धुते पुनरैति तत्स्वर्गे लोके प्रतितिष्ठत्येतद्वै स्वर्गस्य लोकस्य द्वारः स यदन्तरेणोपविशति तत्स्वर्गं लोकं प्रपद्यते ॥ ४ ॥

अथ यद्ध दक्षिणत उपासीत यथा द्वारेण प्रतिपित्सेतैवः[३] ह तदथ यद्धुते पुनरैति तत्स्वर्गे लोके प्रतितिष्ठति ॥ ५ ॥

२. एतावद्वै नो Ca, M,T

१. जघनेन गार्हपत्य P1
२. तामित: TE
३. See Notes

of Agni indeed. For he indeed is born from Agni. Therefore, having established the two fires, one should not remove them. As long as he maintains them and then removes them, so long indeed this (Agni) maintains him in the yonder world and removes him (thinking), "So long indeed he has maintained us". And he who maintains this (Agni), indeed, young as long as he verily lives —him does this (Agni) reproduce in the yonder world and maintain him young, so long as is the life-span of Agni. Infinite (immortal) is the life-span of Agni, indeed. He (the Agnihotrin) comes to be without old age and becomes immortal. (Tenth Brāhmaṇa Ends)

## BRĀHMAṆA XI

1. Having gone around in front (ahead) of the *Āhavanīya* and behind the *Gārhapatya*, he goes and sits in between them. (The reason) why he sits having gone up in between (the two fires) (is this): Gods do not indeed know the man (as) "This person is ours and we are his". They verily know him who passes between (them) thus, "This person belongs to us; we are his". To him indeed does he fulfil that desire, for the sake of which desire he sits in between.

2. And (the reason) why he sits in between (the two fires) (is this): Indeed the gods are free from evil; men do not have their evils removed. The two fires destroy the evil of this (sacrificer) who moves thus in between. Evil does not reach (touch) him. He becomes free from evil.

3. And (the reason) why he sits in between (the two fires) (is this): This thing *viz.*, *Agnihotra* is indeed the ship that leads to heaven. Of this ship that would lead to heaven the offerer of milk (the Agnihotrin) himself is the helmsman. Thence, he steers the ship eastward. Therefore. is the boarding of that (ship) (done). Hence he boards her.

4. If he should sit (after entering) from the south, it would be indeed as a ship might leave for the other shore. And as he returns after the offering has been made, by that he establishes himself in the world of heaven. This is indeed the gateway to the heavenly world. In that he sits after having gone in between (the two fires), by that he reaches the world of heaven.

5. And, if he were to sit (entering) from the south, it would be as one would wish to reach it through the gate. And by (the fact) that he returns after the offering has been made, he remains established in the world of heaven.

एष वाव प्रजापतिर्यज्ञो यदग्निहोत्रं तस्यैतस्य प्रजापतेर्यज्ञस्य यजमान एव प्राणो यावद्ध्येव यजमानः प्राणेन प्राणिति तावदेव जुहोत्यथ यदा प्राणोऽपक्रामत्यथ व्यवच्छिद्यते स यदन्तरेणेत्वोपविशति प्राण एव तद्भूत्वा प्रविशत्यथ यद्धुते पुनरैत्युदान एव तद्भूत्वा पुनरैति स वा अयं पुरुषोऽस्मै प्राणायानार्तिं कामयत एवꣳ हास्मा एता देवता अनार्तिं[4] कामयन्ते स ह नर्च्छत्यक्षीयꣳ[5] ह जयति य एवमेतद्वेद स यदास्माल्लोकात्प्रैत्यथास्यैत एवाग्रयः प्राणा भवन्त्यक्षीयꣳ वा अमृतमेते प्राणास्तस्य हाक्षीयꣳ[5] सुकृतं भवत्यक्षीयꣳ ह जयति य एवमेतद्वेद ॥ ६ ॥ इति एकादशं ब्राह्मणम्॥

**द्वादशं ब्राह्मणम्**

आपो ह वा इदमग्र आसुः सलिलमेव ता अकामयन्त कथं नु प्रजायेमहीति ता अश्राम्यꣳस्तास्तपोऽतप्यन्त तास्वन्तर्हिरण्मयमाण्डꣳ संबभूव तदजातो ह तर्हि संवत्सर आसीद्यावती तु संवत्सरस्य वेला तावदिदꣳ हिरण्मयमाण्डमास्वेवाप्सु परिपुप्लुवे ॥ १ ॥

तदन्तः पुरुषः संबभूव स प्रजापतिर्यत्स पुरुषः संबभूव स इदं द्विधा[1] व्यरुजत् ॥ २ ॥

तद्वै सोऽजायत तस्मात्संवत्सर एव स्त्री वा गौर्वा वलबा वा विजायते संवत्सरे हि प्रजापतिरजायत तदजातो ह तर्हि संवत्सर आसीद्यावती तु संवत्सरस्य वेला तावदयमिमे वृकले[2] बिभ्रदास्वेवाप्सु परिपुप्लुवे ॥ ३ ॥

४. अनार्ति P1, P2, H, अनार्त्यं TE

५. अक्षय्यꣳ (archaic form for अक्षय्यꣳ)

१. द्विधाण्डं Ca

२. विकले P1, see Notes

**6.** *Agnihotra* indeed is this Prajāpati, the sacrifice. The sacrificer himself is the life-energy *(prāṇa)* of this Prajāpati, the sacrifice. As long verily as the sacrificer breathes with his life-energy, till then he makes the offerings. And when life departs, then it (the offering/*Agnihotra*) is cut off. When he sits after reaching in between (the two fires), then becoming vital energy he enters it. And when he returns after the offering has been made, then he returns verily after-having become *udāna* (the inward breathing). This person indeed desires 'absence of affliction' for this life (of the sacrificer). Thus, these gods desire freedom from affliction for this (sacrificer). He who knows this to be thus, does not fail in faculties; he indeed conquers fully (undiminishingly). When he departs from this world, then these very fires become his vital energies (breaths). What does not diminish is indeed immortal. He who knows this to be so, his merit becomes undiminished and he conquers indeed fully (undiminishingly). (Eleventh Brāhmaṇa Ends)

## BRĀHMAṆA XII

**1.** Verily in the beginning here were the waters, a mere sea. They (the waters) desired, "How indeed shall we multiply (be reproduced)?" They toiled, they performed austerities. Within them a golden egg came to be. At that time, 'year' had not been born (had not come to be computed). As long as was the time of the year, so long, this golden egg floated in these very waters.

**2.** Within that came to be a 'person'. He was Prajāpati. When that person was born, then this egg broke into two.

**3.** Then indeed he was born. Therefore, verily in a year, a woman, a cow or a mare brings forth (its offspring). For, in a year indeed was Prajāpati born. Then the year was verily unborn. As much as is the time of the year, so long this (Prajāpati) floated on these very waters, carrying these two covering parts (shells).

स संवत्सरे व्याजिहीर्षत्स भूरिति व्याहरत्तदिमं लोकमजनय[3]त भुव इति द्वितीयं तदिममन्तरिक्षलोकꣳ स्वरिति तृतीयं तदमुं देवलोकमेवमिमाँल्लोकानजनयत[4] तान्जनयित्वानूदतिष्ठत्तस्मात्संवत्सर एव जातः कुमार उत्तिष्ठासति संवत्सर उत्तिष्ठति संवत्सरे व्याजिहीर्षति संवत्सरे व्याहरत्येवꣳ हि प्रजापतिरकरोत् ॥ ४ ॥

स वा एतत्प्रजापतिः प्रथमं वदन्नेकाक्षरद्व्यक्षरमवदत्तस्मादयं जातः कुमारः प्रथमं वदन्नेकाक्षरद्व्यक्षरं वदति ॥ ५ ॥

तानि वा एतानि पञ्चाक्षराणि तानृतू[5]नकुरुत तस्मात्पञ्चर्तव इत्याहुरेतानृतूनकुरुतेति स ह सहस्रायुषे जज्ञे स यथा नद्याः पारं परापश्येदेवꣳ ह स्वस्यायुषः पारे पराचख्यौ ॥ ६ ॥

सोऽर्चञ्छ्राम्यन्प्रजाकामश्चचार स आत्मन्येव प्रजातिमधत्त सोऽसिसृक्षत स आस्येनैव देवान्जनयां चक्रे ते देवा दिवमेवाभिपद्याजायन्त तस्माद्देवा नाम यद्दिवमभिपद्याजायन्त तस्मा उ वै प्रजापतये देवान्त्ससृजानाय दिवेवाभवत्तस्माद्वेव देवा नाम यदस्मै देवान्त्ससृजानाय दिवेवाभवदवाचा प्राणेनासुराꣳस्तेऽसुरा इमामेव पृथिवीमभिपद्याजायन्त ॥ ७ ॥

स होवाचास्विव बत मेऽराधीति तस्मादसुरा नाम तस्मा उ वै प्रजापतयेऽसुरान्त्स-सृजानाय तम इवाभवत् ॥ ८ ॥

स हेक्षां चक्रे प्रजापतिः पाप्मानं वा असृक्षि य इमानसृक्षीति ताꣳस्तत एव पाप्मनाविध्यत्[6]तान्पराभावयत्तस्मादाहुर्नैतदस्ति यद्दैवासुरमिति जनयित्वा ह्येव तान्प्रजापतिः पिता पराभावयदिति ॥ ९ ॥

३. See Notes

४. अजनयत् P1, see Notes

५. तान्यृतून् TE

६. विध्यात्तान् H

**4.** In a year, he desired to speak. He uttered, "*bhūḥ*". From that (utterance) he produced this world (earth). (He uttered) the second (word) "*bhuvaḥ*". Thus (he produced) this aerial region. (He uttered) the third (word), "*svaḥ*". Thereby (he produced) the yonder world of gods. Thus he produced these worlds. Having brought them forth, then he stood up in a year itself. He stands up in a year. In a year he (tries) wishes to speak. In a year he speaks. For, Prajāpati did indeed do so.

**5.** Prajāpati, thus speaking first, uttered (word) of a single syllable and of two syllables. Therefore, this child that is born, speaking first, speaks (word of) one syllable and two syllables.

**6.** These are indeed five syllables. He made those seasons (of these syllables). Therefore, they, say, "Five (are) seasons", because he made these seasons. Indeed he (Prajāpati) was born for ( to be of) a thousand (years of ) life span. Just as one would see in the distance the (other) bank of the river, in this manner, indeed did he behold from a far the other end (shore) of his own life span.

**7.** He produced praising (worshipping) and toiling, desirous of progeny. He placed within himself the power of reproduction. He desired to create. With his very mouth he produced the gods. Those gods were produced on entering the sky. Because they were born on reaching the sky, therefore they came to be called Devas (gods). To Prajāpati who had created the gods, it was like day time. Verily they are called Devas, since to him who created the gods, it was like day-time. (He created) the Asuras by means of the downward breathing. On reaching this very earth, did the Asuras were born.

**8.** He said, "Ah! In these have I attained (fulfilment)". Therefore they are known as 'Asuras'. To Prajāpati, indeed, who had created the Asuras, it was like darkness.

**9.** Prajāpati indeed observed, "I who have created these (Asuras) have really created evil". Even then, he struck them with evil and made them be overcome. Therefore they say, "There is no such thing as concerning (a fight between) the gods and Asuras. For, this Prajāpati, their father, even on having created them, made them be defeated.

तस्मादप्येतदृषिणाभ्यनूक्तं यदचरस्तन्वा वावृधानो बलानीन्द्र प्रब्रुवाणो जनेषु। मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रुं ननु पुरा विवित्स इति जनयित्वा ह्येव तान्प्रजापतिः पिता पराभावयदित्यथ प्रजननेनैवेमाः प्रजाः ससृजे या इमाः प्रजाः[७] प्रजननेन प्रजायन्ते तस्माद्धिमाः प्रजाः प्रजननेनैव प्रजायन्ते ॥ १० ॥

स होवाच मन इव बत मेऽमोषिषुरिति तस्मान्मनुष्या नामैवं प्रजापतिरिमाः प्रजा असृजत स यदस्मै देवान्त्ससृजानाय दिवेवाभवत्तदहरकुरुताथ यदस्मा असुरान्त्ससृजानाय तम इवाभवत्ताꣳ रात्रिमकुरुतैवमुभे अहोरात्रे असृजत ॥ ११ ॥

स हेक्षां चक्रे प्रजापतिः सर्वं वा इदमत्सारिषं य इमा देवता असृक्षीति तस्मात्सर्वत्सरो नाम सर्वत्सरो ह वै नामैतद्यत्संवत्सर इत्याहुः स यो हैनं पाप्मा मायया त्सरति स हैव पराभवत्यथ[८] यꣳस त्सरति यं तुस्तूर्षत्यभि[९] हि वैनं भवति य एताꣳ संवत्सरस्य सर्वत्सरतां वेद ॥ १२ ॥

स हेक्षां चक्रे प्रजापतिरिमां वा आत्मनः प्रतिमामसृक्षि यत्संवत्सरमिति तस्मात्संवत्सरः प्रजापतिरित्याख्यायते चतुरक्षरो हि संवत्सरश्चतुरक्षरः प्रजापतिस्तेनो एवास्य प्रतिमा ॥ १३ ॥

ता वा एता देवता असृज्यन्ताग्निरिन्द्रः सोमः परमेष्ठी प्राजापत्यस्ते ह सहस्रायुषे जज्ञिरे ते यथा नद्याः पारं परापश्येयुरेवꣳ ह स्वस्यायुषः पारं पराचख्युः ॥ १४ ॥

ते हार्चन्तः श्राम्यन्तश्चेरुस्ततो हैतं परमेष्ठी प्राजापत्यो यज्ञं ददर्श यद्दर्शपूर्णमासौ ताभ्यामीजे ताभ्यामिष्ट्वाकामयताहमेवेदꣳ सर्वꣳ स्यामिति स आपोऽभवत्तस्मादाहुराप एवेदꣳसर्वꣳ सꣳर्वꣳ[१०] हि सोऽभवदित्यथ यत्परमेष्ठीत्याख्यायते यो वा इह खनेत्परम एवैनाः स्थाने विन्देत्परमाद्वै तत्स्थानाद्वर्षति[११] तस्मात्परमेष्ठीत्याख्यायते ॥ १५ ॥

७. इमाः प्रजननेन
८. पराभावयत्यथ TE, My, Ne, V 1
९. तुस्तूरिषत्यभि Ca
१०. एवेदꣳसर्वꣳ हि My, Ne
११. वर्षन्ति TE

**10.** Therefore, too about this it has thus been said (repeated) by the *Ṛṣi* (*Veda*) "Oh Indra! Growing (immense) with your body, what deeds of strength you performed, proclaiming among men, what they call your fights. That is verily (supernatural) illusion. Neither now nor formerly did you indeed find (wish to find) a foe". "Having just created them (the Asuras), their father, Prajāpati made them be defeated". And then, he created these creatures only by procreation—these creatures, which are born by procreation. Therefore, these creatures are verily born by procreation.

**11.** He indeed said, "Alas! It is as if they have robbed me of my mind. Therefore they came to be called Manuṣyas (men). Thus Prajāpati created these creatures. What was to him who had created the gods as day that he made the day-time. And what was like darkness to him who had created the Asuras, that he made into night. Thus he created both, day and night.

**12.** He, Prajāpati, observed, "I have approached all this by stealth, I who have created these gods". Therefore, it came to be known as Sarvatsara (stealer of all). It is indeed Sarvatsara that they call 'Saṁvatsara'. He the evil (person) who stealthily approahces this (sacrificer) with his magic, he himself is defeated. He who knows that the *Sarvatsara* nature of Saṁvatsara verily overcomes him whom he stealthily approaches and whom he wishes to strike down.

**13.** He, Prajāpati, observed, "I have created this replica of myself, viz., the year". Therefore it is said "The year is Prajāpati". The (word) 'Saṁvatsara' is four-syllabled. The (word) 'Prajāpati' is four syllabled. Thereby, verily, it is his replica.

**14.** These gods were indeed created; Agni, Indra, Soma, Parameṣṭhin-Prājāpatya. They were born to live a life span of a thousand (years). Just as they might see the distant (other) bank of the river, verily thus did they see the shore (end) of their own life-span.

**15.** They proceeded, praising (worshipping) and toiling. Then Parameṣṭhin-Prājāpatya discovered this sacrifice, *viz.*, the new moon and full moon rituals. He sacrificed with them. Having sacrificed with them; he desired, "May I myself be all this (here)!" He became the waters. Therefore they say, "All this is very waters". For, he (Prajāpati) became everything. And now (the reason) why he is called Parameṣṭhin (is this). He who may dig here (in this earth) will find these (waters) only in the ultimate place (farthest down). It is from the farthest place (the sky) that it rains. Therefore he is called Parameṣṭhin.

स होवाच प्रजापतिं कामप्रं वा इमं यज्ञमदर्शं तेन त्वा याजयानीति तथेति तेन हैनं याजयांचकार स एतेनेष्ट्वाकामयत प्रजापतिरहमेवेदꣳसर्वꣳ स्यामिति स प्राणोऽभवत्तस्मादाहुः प्राणः प्रजापतिरिति तस्मादाहुः प्राण एवेदꣳ सर्वꣳ सर्वꣳ हि सोऽभवदित्ययं वाव प्राणो योऽयं पवते तस्य हैतस्य दृष्टिर्यदेवैनं वेदेतो वातीति तदु तत्परोक्षमिव यद्वाव किञ्च प्राणिति स प्राणः स यो हैतां प्रजापतेर्दृष्टिं वेदाविरिव हैव भवति ॥ १६ ॥

स होवाचेन्द्रं येन मामयं परमेष्ठी यज्ञेनायीयजत्तेन त्वा याजयानीति तथेति तेन हैनं याजयां चकार स एतेनेष्ट्वाकामयतेन्द्रोऽहमेवेदꣳ सर्वꣳ स्यामिति स वागभवत्तस्मादाहुरिन्द्रो वागिति तस्मादाहुर्वागेवेदꣳ सर्वꣳ सर्वꣳ हि सोऽभवदिति ॥ १७ ॥

स होवाचाग्नीषोमौ येन मामयं प्रजापतिर्यज्ञेनायीयजत्तेन वां याजयानीति तथेति तेन हैनौ याजयां चकार तावेतेनेष्ट्वा कामयेतामग्नीषोमावावाम्[१२]एवेदꣳ सर्वꣳ स्यावेति तयोरन्नमेवान्यतरोऽभवदन्नादोऽन्यतरोऽन्नमेव सोमोऽभवदन्नादोऽग्निरेतावद्वा इदमन्नं चैवान्नादश्च ॥ १८ ॥

स एष कामप्रो यज्ञस्तद्यत्कामा वा एतेन यज्ञेनैता देवता अयजन्त स आभ्यः कामः समार्ध्यत स यत्कामो हैतेन यज्ञेन यजते सोऽस्मै कामः समृध्यते ॥ १९ ॥

तेभ्यो देवेभ्य ईजानेभ्य इयं प्राची दिक्प्रारोचत तां प्राचीमकुर्वत तस्मादेषा प्राची दिगित्याख्यायत उपैनामितः कुर्वीमहीति तामूर्जमकुर्वत प्राचीꣳहि वै दिशमूर्जमकुर्वत तस्माद्विमाः प्रजा प्राच्य एव सर्पन्तीमामूर्जं पश्येमेति तेऽमुं देवलोकमकुर्वत तस्मादमुतोऽर्वाचीमूर्जमुपजीवन्ति ॥ २० ॥

अथैभ्य इयं दक्षिणा दिक्प्रारोचत तां दक्षिणामकुर्वत तस्माद्दक्षिणतो दक्षिणा उपरुद्धा उपतिष्ठन्ते दक्षिणतोऽभ्यवयन्त्येताꣳ हि दक्षिणामकुर्वतोपैनामितः कुर्वीमहीति

१२. अग्नीषोमावावमेव Ca, M, My, see Notes

**16.** He said to Prajāpati, indeed, "I have discovered a sacrifice that will fulfil desires. Let me make you perform that". (Prajāpati said), "So (be it)". Parameṣṭhin made him perform the sacrifice with that. Having performed this sacrifice, Prajāpati desired, "May I myself be all this!" He became *prāṇa* (the vital air). Therefore, they say, "All this is verily vital energy, for he (Prajāpati) became, indeed, everything". This one is indeed *prāṇa* (vital energy, breath), the one which blows (purifies), When one knows this (Prajāpati-*prāṇa*) as "Here it blows", that is the sight (eye) of this Prajāpati). That becomes indirect (invisible) as it were. "What one really breathes, that is *prāṇa* (vital breath)". He who knows this to be the eye (vision) of Prajāpati, he verily appears (directly visible) as it were.

**17.** He said to Indra, "I shall make you sacrifice with that sacrifice with which this Parameṣṭhin made me perform". (Indra said) "So (be it)". With that (sacrifice) (Prajāpati) made him perform the sacrifice. Indra, having sacrificed with that, desired, "May I myself be all this (here)!" He became speech. Therefore they say "Indra is speech". Therefore they say, "All this is verily speech. For, he (Indra) became everything".

**18.** He said to Agni and Soma, "Let me make you sacrifice with that sacrifice with which Prajāpati made me perform". Agni and Soma said, "So (be it)!" He made them sacrifice with that. Those two, Agni and Soma, having sacrificed with this, desired, "May we two oursleves be all this (here)!" Of the two one became verily the food and the other the consumer of food. Soma indeed became food and Agni the eater of food. So much (about) food and the eater of food.

**19.** This is the wish-fulfilling sacrifice. Therefore, with what desire, indeed, these deities performed this sacrifice that desire was fulfilled for them. With what desire, verily, one performs this sacrifice, that desire is fulfilled for him.

**20.** To those gods who had sacrificed, this eastern quarter appeared (was to their liking). They made it the front quarter. Therefore this is called 'the eastern Quarter' (The quarter that is in front). Thinking "May we help this (quarter) here!" ("May we bring this here, near!") ("May we resorting to this quarter perform further rituals from here!)". They made it into 'nourishment'. Indeed they made the eastern quarter 'nourishment'. Therefore is it that these creatures move verily eastward (forward), thinking, "May we see this nourishment (vigour)!" They (the gods) made the yonder world of gods. Therefore, they (the creatures) subsist on the nourishment (rain) that comes down from yonder (sky).

**21.** Then to them appeared this southern quarter to these (gods). (It was pleasing to them). They made it the (sacrificial) fee. Hence, nearby at the south do

तं लोकमकुर्वतेमं लोकं पश्येमेति त इममन्तरिक्षलोकमकुर्वत तद्यदाहुः परोक्षमिवासौ लोक इति यदस्माँल्लोकादेतं[१३] लोकमनारम्भणमिवायतमिव मन्यन्ते यथाविरिव[१४] यथा प्रतिष्ठेवास्मिँल्लोकेऽयं लोकएवमाविरिव वा एवं प्रतिष्ठेवामुष्मिँल्लोक एष[१५] लोकः ॥ २१ ॥

अथैभ्य इयं प्रतीची दिक्प्रारोचत तामाशामकुर्वतैताः हि वै दिशमाशामकुर्वत तस्माद्योऽपीहाग्रेण लभत एतामेव दिशं धावयत्युपैनामितः कुर्वीमहीति ताः श्रियमकुर्वतेमाः श्रियं पश्येमेति त इमां पृथिवीमकुर्वतेमाः हि वै श्रियमकुर्वत तस्माद्योऽस्या भूयिष्ठं भजते स श्रैष्ठ्यं गच्छति ॥ २२ ॥

अथैभ्य इयमुदीची दिक्प्रारोचत तामपोऽकुर्वतोपैनामितः कुर्वीमहीति तं धर्ममकुर्वतापो हि वै धर्ममकुर्वत तस्माद्यदेहाप आगच्छन्त्यथ यथा[१६] धर्मो भवत्यथ यदापो नागच्छन्ति बलीयानेवा बलीयस आदत्ते न हि धर्म आगच्छति ॥ २३ ॥

ता वा एता एकादशदेवता असृज्यन्तैकादशो वा एता आहुतयः पञ्च प्रयाजा द्वावाज्यभागौ त्रयोऽनुयाजाः स्विष्टकृत्त एताभिरेकादशभिराहुतिभिर्देवा एता दिश एताल्ँलोकानजयंस्तथो वा एष एताभिरेकादशभिराहुतिभिरेता दिश एताल्ँलोकान्जयति ॥ २४ ॥

अथेलान्नाद्यमेवैतया देवा अजयंस्तथो वा एष एतयान्नाद्यमेव जयति ॥ २५ ॥

अथ चत्वारः पत्नीसंयाजाश्चतस्रो वा अवान्तरदिशोऽवान्तरदिशो वा एतैर्देवा अजयंस्तथो वा एष एतैरवान्तरदिश एव जयतीति न्वधिदैवतम् ॥ २६ ॥

अथाध्यात्मं पञ्च प्रयाजास्त इमे पञ्च शिरस्याः प्राणा द्वावाज्यभागौ ते चक्षुषी त्रयोऽनुयाजास्तानि शिश्नानि[१७] य[१८] एष वर्षिष्ठोऽनुयाजस्तदेतद्वर्षिष्ठः शिश्नं तस्मात्त-

१३. एतँल्लोकं TE
१४. अविरिव वै यथा TE, Ne, My
१५. एषु V 1, P1, P2, Ne
१६. यथाधर्म Ca, see Notes
१७. Neuter gender archaic
१८. स My, VI, Ca

the (sacrificial) fees (the cows) not stand by? From the south they move towards (the priests). This indeed they made the south (the fee). (They thought), "May we help this (quarter) here!" "May we (resorting to this quarter) perform (further rituals from here!)" ("May we bring this here, nearby!"). They made that world (with the thought) "Let us look at this world". They made this aerial (mid) region. When they say about it, "The yonder world is invisible, as it were", it is because they think of that world as unsupported and uncontrolled from this world.

Just as this world (the earth) is visible, as it were, and seems a firm resting place here in this world, in the same way, this world (the aerial region) is like a firm resting place and is as if visible (manifest) in the yonder world.

**22.** Then, this western quarter appeared to them (was to their liking). They made it into 'Hope'. They indeed made this quarter into 'Hope'. Therefore, whoever here obtains (his object) first (by the first quarter, the east) gets (back) to this very quarter (west). (They thought), "Let us bring this here, near". ["May we (reaching) here perform (further rituals)"]. They made it into 'prosperity'. (Thinking), "May we see this prosperity!" They made this earth. They verily made this (earth) into 'prosperity'. Therefore he who obtains most of this (earth) he gets greatest prosperity (the best position).

**23.** Then this northern quarter appeared (was pleasing) to them. They made it into 'waters'. Thinking, "May we bring this here, near!" "May we perform here (further rituals)", they made it into *Dharma* (maintaining agency of 'Law'). Therefore, when waters arrive here (from the sky) (i.e. when it rains), then (everything) is according to 'Law'. And when the waters do not arrive (when it does not rain, when there is drought), the stronger person takes on (overcomes) the weaker ones. The Law does not come (operate) here then.

**24.** Indeed these eleven deities were created. Eleven verily are these offerings— five fore-offerings, two *ghee*-portions, three after-offerings and the *Sviṣṭakṛt*. By means of these eleven offerings the gods conquered these quarters and these worlds. In that manner, indeed, this (sacrificer) conquers these quarters and these worlds by means of these eleven offerings.

**25.** Now, the *iḍā*. The gods won food itself by this. In that manner, indeed, this (sacrificer) wins the very food by means of this (*iḍā*).

**26.** Now, there are four '*Patnīsaṁyājas*'. Indeed four are the intermediate quarters. The gods verily conquered the intermediate quarters by means of these. Similarly this (sacrificer) indeed conquers the very intermediate quarters by means of these (four *Patnīsaṁyājas*). So is it with regard to the deities.

**27.** Now about the (living) body: The five fore-offerings are these five faculties (sensory organs) located in the head. Those two *ghee*-portions are the two eyes. Those three after-offerings are the male organs. The largest (chief) after offering

मनवानं यजेदित्याहुस्तथास्यामृद्धꣳ शिश्नं भवतीति तद्धवान्यादेव सकृद्यद्धानवानं यजेत्प्रतृण्णं[१९] वा हैव तिष्ठेत्पन्नं वा स यत्सकृदेवावानित्येकं[२०] वा एतस्य पर्व तदेवास्मिन्नेतद्दधाति तस्मादेतदुच्च तिष्ठति पद्यते च ॥ २७ ॥

अथ योऽयमवाङ्प्राण एष स्विष्टकृत्स यदवत्तस्यावत्तस्य स्विष्टकृतेऽवद्यति तस्माद्यत्किञ्चेमान्प्राणानापद्यत एतमेव प्राणं गच्छत्यथ यदभ्यर्ध इतराभ्य आहुतिभ्य एतामाहुतिं जुहोति तस्माद्विमे प्राणा एतस्मात्प्राणाद्बीभत्सन्तेऽथेला सोऽयमनिरुक्तः प्राणः स यदेतामाहुतिꣳ सतीं नाग्नौ जुह्वत्येष्वेव प्राणेषु हूयते तस्मादयं प्राणः सन्ननपविद्धः ॥ २८ ॥

अथ चत्वारः पत्नीसंयाजास्ता इमाः प्रतिष्ठा बाहू द्वा ऊरू द्वावस्थीनि ह वाव याज्यानुवाक्या माꣳसमेव हविस्तानि वा एतानि मितानि छन्दाꣳसि यद्याज्यानुवाक्या अथामितमेव हविरुताल्पं भवत्युत बहु तस्मान्माꣳसान्येव कृश्यतः कृश्यन्ति माꣳसानि मेद्यतो मेद्यन्ति स यावन्मात्राण्येवास्थीन्यꣳसलस्य च भवतः कृशस्य च स एतेन यज्ञेन यां देवतां कामयते तां यजति स नात एकतमां च नाहुतिमुद्धरति यद्धात एकतमां चिदाहुतिमुद्धरेद्यथाङ्गं वा[२१] प्रशृणीयात्प्राणं वा निर्हण्यादेवꣳ ह तद्धविरेवा वा हरत्यप वोद्धरति षोळशकलो वै पुरुषः पुरुषो वै यज्ञस्तस्मादेता अच्युताः षोळशाहुतयो भवन्ति पुरुषो हि यज्ञः ॥ २९ ॥ इति द्वादशं ब्राह्मणम् ॥

॥ इति प्रथमोऽध्यायः ॥

१९. यजेत्यतृण्णं TE, P1, P2, यजेत्यतृणं V 1, H
२०. सकृदेवावागित्येकं TE, V 1, My, Ca
२१. वाप्यशृणीयात् TE, M, Ca, My

is the main male organ. "Therefore one must offer it without taking breath (continuously, without a pause)—thus his organ remains unhurt"—so they say. But then one may verily breathe once. Then, if he should offer without breathing, it would stand erect or hang down if he should breathe once only. One indeed is its joint. Thus he puts verily that into this. Therefore this stands upward and also hangs down.

**28.** This breath which (acts) is downward, is this *Sviṣṭakṛt*, when he cuts up for *Sviṣṭakṛt* of (each of) what has (already) been cut up, thereby whatever reaches these vital energies verily reaches this vital breath. And (the reason) why he offers this offering apart from the other offerings is that thereby these vital breaths shrink from this vital breath. Now (about) the *'iḍā'*— This is, indeed, the indistinct vital energy. (The reason) Why he does not offer this offering, into the fire, (though) it is an offering, is that this is offered into the vital energies.Therefore, (while) this is a vital energy, it is not discarded.

**29.** Now, the four *Patnīsaṁyājas*, are these firm bases *viz.*, the two arms and the two thighs. The prayers of offering and the prayers of invitation are the bones. The oblation is itself the flesh. The things *viz.*, the offering prayers and prayers of invitation are these measured (limited) metres indeed. Now, the very limitless oblation becomes just a little or (becomes) much; therefore the very flesh of a person who becomes emaciated becomes thin and the flesh of a person who becomes fat swells up. Verily of what measure (how much or how many) are the bones of a strong (fat) person, so (of that measure) are they also of a lean person. He sacrifices to that deity whom he likes, with this sacrifice. He does not take away (omit) even a single offering from these (offerings). If he were to take away (omit) even a single offering, it would be just as if he would tear away a limb or strike down (drive away) the vital energy. (Of other oblations), he either brings in (another) oblation or takes away (omit) an oblation. A person has sixteen parts. The sacrifice is a 'person'. Therefore these sixteen offerings are fixed, For the sacrifice is a 'person'. (Twelfth Brāhmaṇa Ends)

**(Chapter One Ends)**

## द्वितीयोऽध्यायः

### प्रथमं ब्राह्मणम्

घ्नन्ति ह वा एतद्यज्ञं यदेनं तन्वते यद्राजानमभिषुण्वन्ति तत्तं घ्नन्त्यथ यत्पशुꣳ संज्ञपयन्ति यद्विशासति तत्तं घ्नन्त्युलूखलमुसलेन दृषदुपलेन हविर्यज्ञं घ्नन्ति तमेवꣳ हत्वाग्नौ योनौ रेतोभूतꣳ सिञ्चत्यग्निर्वै यज्ञस्य योनिः स ततः प्रजायते ॥ १ ॥

स दश ता आहुतीः संपादयेद्याभ्यो वषट्क्रियतेऽयं वाव यज्ञो योऽयं पवते स वा अयमेक इवैव पवते सोऽयं पुरुषेऽन्तः प्रविष्टो दशधाविहितः स एवं प्राणैः क्लृप्तैरग्नेर्योनेरधि[1] जायते दशाक्षरा[2] वै विराट् सैषा संपदेव यज्ञ एव ॥ २ ॥

अथो नव स्युर्न्यूनामेवैतद्विराजं करोति प्रजननाय न्यूनाद्धीमाः प्रजाः प्रजायन्ते सैषा संपदेव यज्ञ एव ॥ ३ ॥

अथो एकातिरिक्ता स्यात्प्रजापतिमेव साभ्यतिरिच्यते सैषा संपदेव यज्ञ एव ॥ ४॥

अथो द्वे अतिरिक्ते स्यातां द्वन्द्वं मिथुनं प्रजननꣳसैषा संपदेव यज्ञ एव ॥ ५ ॥

अथो तिस्रोऽतिरिक्ताः स्युर्द्वन्द्वं मिथुनं प्रजननं यज्जायते तत्तृतीयꣳ सैषा संपदेव यज्ञ एव ॥ ६ ॥

अथो चतस्रोऽतिरिक्ताः स्युर्यथैकैवं चतस्रस्त्रय इमे लोकाः प्रजापतिमेवातिचतुर्थं[3] प्रजापतिमेव साभ्यतिरिच्यते सैषा संपदेव यज्ञ एव नद्धोनं यदद्वाभ्यामूनं तदु हातिरिक्तं यत्पञ्चभिः स हायज्ञस्तदेतदेवाधि दशस्वा विꣳशतेरा सहस्रादेषा न्वाँहुतिसंपत् ॥ ७ ॥

आजिꣳ ह वा एते धावन्ति ये दर्शपूर्णमासाभ्यां यजन्ते स पञ्चदश वर्षाणि यजेत पञ्चदशानां वै वर्षाणां त्रीणि च शतानि षष्टिश्च पौर्णमास्यश्चामावास्याश्च त्रीणि च वै

१. योनेरभिजायते TE
२. दशाक्षरो Ca
३. चतुर्थं M
४. स्वाहुति TE

## Chapter Two

### BRĀHMAṆA I

**1.** Now, when they thus perform this sacrifice (elaborately), they kill it indeed. When they press the King (Soma) (for extraction of juice), then they kill him. And when they kill the sacrificial animal and when they cut it up, they kill it. They kill the *Haviryajña* (sacrifice with offerings of grain-preparations) with mortar and pestle and the two millstones. Having thus killed it (the sacrifice), he pours it that has become the seed into the womb *viz*., Agni, for Agni is the source of the sacrifice. It is born from it (Agni).

**2.** He should make those ten oblations for which *Vaṣaṭ* is uttered. Indeed this which blows (purifies) (the wind) is the sacrifice. It blows as if it were verily one. Having entered into man (a person) it is made into ten (parts). Thus with the vital energies thus arranged, it is born from its source, Agni. It is verily *Virāṭ* of ten syllables. It is verily perfection (prosperity). It is verily the sacrifice.

**3.** Now, there may be nine (oblations). Thus he makes the *Virāṭ* defective (less) for the sake of its birth. Indeed these creatures are born from the lesser (lower) (part). This is indeed perfection (prosperity), indeed the sacrifice.

**4.** And, also it may be excessive by one (oblation). It is excessive verily with regard to Prajāpati. This is indeed perfection, verily the sacrifice.

**5.** And also there may be two additional (oblations). A pair is a productive couple. This is indeed perfection, verily the sacrifice.

**6.** And also there may be three (oblations) in excess. A pair is a productive couple. What is born is the third. This is verily perfection (prosperity), indeed the sacrifice.

**7.** And also there may be four (oblations) in excess. As is one so are four. These worlds are three. The fourth passes beyond Prajāpati himself. It verily surpasses Prajāpati. This is verily perfection (prosperity), indeed the sacrifice. What is deficient by two (oblations) is indeed defective. What is excessive, by five (oblations) is verily excessive. Verily thus is the perfection of oblations in tens (ten oblations), from twenty upto a thousand.

**8.** Those who sacrifice with the new moon and full moon rituals verily run a race. One should perform that sacrifice for fifteen years. Of the fifteen years, there are three hundred and sixty full moons and three hundred and sixty new moons.

शतानि षष्टिश्च संवत्सरस्य रात्रयस्तद्रात्रीराप्नोत्यथापराणि पञ्चदश वर्षाणि यजेत पञ्चदशानां वै वर्षाणां त्रीणि च शतानि षष्टिश्च पौर्णमास्यश्चामावास्याश्च त्रीणि चो एव शतानि षष्टिश्च संवत्सरस्याहानि तदहान्याप्नोति स यदा त्रिꣳशतं वर्षाणि यजतेऽथ संवत्सरमाप्नोति यदा ह वै देवाः संवत्सरमाप्नुवन्नथामृता आसुर्मर्त्या हैव ततः पुरा बभूवुः सर्वं वै संवत्सरोऽक्षीयं वै सर्वं तेन हास्याक्षीयꣳ सुकृतं भवति य एवं विद्वाꣳस्त्रिशतं वर्षाणि यजते पञ्चदशो एव वर्षाणि यजते दाक्षायणयज्ञी सो एषात्रैव संदद्वे हि पौर्णमास्यौ यजते द्वे अमावास्ये ॥ ८ ॥ इति प्रथमं ब्राह्मणम् ॥

### द्वितीयं ब्राह्मणम्

पौर्णमासेनेष्ट्वेन्द्राय विमृधेऽनुनिर्वपति तेन यथेष्ट्यैवं चरन्त्यामावास्येनेष्ट्वादितये चरुमनुनिर्वपति तेन यथेष्ट्यैवं चरन्ति ॥ १ ॥

स यन्नु[1] पौर्णमासेनेष्ट्वेन्द्राय विमृधेऽनुनिर्वपतीन्द्रो वै यज्ञस्य देवताग्नीषोमीयमु वा इदं पौर्णमासꣳ हविर्भवति नात्रेन्द्रायेति किञ्चन क्रियते तथास्यैतत्सेन्द्रꣳ हविर्भवति सेन्द्रो यज्ञोऽथ यद्विमृधे पौर्णमासेन वा इन्द्रो मृधो हन्ति तस्माद्विमृधे ॥ २ ॥

अथ यदा[2]मावास्येनेष्ट्वादितये चरुमनुनिर्वपत्येष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः स एताꣳ रात्रिं न पुरस्तान्न पश्चाद्ददृशे तदस्यानद्धेव[3] हविर्भवत्यप्रतिष्ठितमिवेयमुवा अदितिः साद्धा सा प्रतिष्ठितैतेनास्यैतदद्धा हविर्भवत्येतेन प्रतिष्ठितं तस्मादामा-वास्येनेष्ट्वादितये चरुमनुनिर्वपत्येतन्नु यस्मादनु निर्वपेदथ यस्मान्नानुनिर्वपेत् ॥ ३ ॥

१. यन्न V I
२. यथा V I
३. तदस्यानत्स्येव as alternate reading in TE

The nights of the year are verily three hundred and sixty. He thus gains the nights. And then he should perform the sacrifice for another fifteen years. Of the fifteen years there are three hundred and sixty full moons and new moons. Three hundred and sixty verily are the days of a year. Thus he obtains the days. When he sacrifices for thirty years, then he obtains the year. When the gods obtained the year, then they became immortal. Before then they were indeed mortal. The year is 'all'. 'All' is undiminishing (indestructible). Thereby his merit (of good deeds) verily becomes indestructible for him who, knowing thus, sacrifices for thirty years. One who has performed the *Dākṣāyaṇa* sacrifice, sacrifices for only fifteen years. That perfection (prosperity) is verily in this, for he performs two full moon sacrifices and two new moon sacrifices. (First Brāhmaṇa Ends)

## BRĀHMAṆA II

**1.** After having sacrificed with the full moon ritual, he offers to Indra, the destroyer of enemies. They proceed with it as with an *Iṣṭi* (ritual performed for the fulfilment of a desire). After having sacrificed with the new moon ritual, he offers a *caru* (sacrificial food) to Aditi. They proceed with it as with an *Iṣṭi*.

**2.** The reason why he offers indeed to Indra, the destroyer of enemies, after having sacrificed with the full moon ritual is (that) Indra is verily the deity of the sacrifice. This oblation of the full moon ritual certainly belongs to Agni and Soma. In this nothing is done as 'for Indra'. By that this oblation of this (full moon ritual) comes to be (united) with Indra and the sacrifice (comes to be united) with Indra. And why (he offers) to the destroyer of enemies (*Vimṛdh*)) is (that), Indra destroys the enemies by means of the full moon ritual. Therefore (is it offered) to the destroyer of enemies.

**3.** Now, (the reason) why he offers a *caru* (boiled rice or barley) to Aditi, after having performed the new moon sacrifice is (that) this one *viz.*, the moon is King Soma and is the food of the gods. This (new moon) night, he has not been in front (in the east) nor behind (in the west). Therefore the oblation to him as if unsecured and as if not firmly established. This (earth) is indeed Aditi. She is certain and she is well established. By this, then, the oblation to him (to the moon) thus becomes certain; it becomes well established by this. Therefore, after having sacrificed with the new moon ritual, he offers a *caru* for Aditi. This is indeed as to why he should offer (an oblation) after and as to why he should not offer afterwards.

इदं नु यत्पौर्णमासेनेष्ट्वेन्द्राय विमृधेऽनुनिर्वपति सेन्द्रं मे हविरसदिति यो वै कश्च यज्ञस्तायत इन्द्रस्यैव स सेन्द्र एव स तस्मान्नाद्रियेत ॥ ४ ॥

अथ यदमावास्येनेष्ट्वादितये चरुमनुनिर्वपत्यामावास्यं वा अनुनिर्वाप्यं पौर्णमासेन वा इन्द्रो वृत्रमहꣳस्तस्मा एतदाप्यायनमनुनिखपꣳस्तत्किमनुनिर्वाप्येऽनुनिर्वपेत्त-स्मान्नाद्रियेत ॥ ५ ॥

स यो ह पौर्णमासेनेष्ट्वान्यद्धविरनुनिर्वपत्यामावास्येनेष्ट्वान्यद्धविरनुनिर्वपति द्विषन्तꣳ हैव स भ्रातृव्यं प्रत्युच्छ्रयति प्रत्युद्यामिनं करोति ॥ ६ ॥

अथ यो ह पौर्णमासेनैव पौर्णमासीं यजत आमावास्येनामावास्यां क्षिप्रꣳ हैव पाप्मानपहते क्षिप्रं प्रजायते पौर्णमासेन ह वै देवाः पौर्णमासीं यजमाना आमावास्येना-मावास्यां क्षिप्रं पाप्मानमपाघ्नत क्षिप्रं प्राजायन्त स य एवं विद्वान्पौर्णमासेनैव पौर्णमासीं यजत आमावास्येनामावास्यां क्षिप्रꣳ हैव पाप्मानमपहते क्षिप्रं प्रजायत एतदु यस्मान्नानुनिर्वपेद्यद्व्युवनुनिर्वपेद्दद्याद्दक्षिणां दर्शपूर्णमासयोर्वा एषा दक्षिणा यदन्वाहार्यो नादक्षिणꣳ स्याद्धविरित्यु वा आहुस्तस्मादु दद्याद्दक्षिणां यद्यनु निर्वपेत् ॥ ७ ॥ इति द्वितीयं ब्राह्मणम् ॥

## तृतीयं ब्राह्मणम्

दृष्ट्वा वैक उपवसन्ति श्वो नोदेतेति वाभ्रस्य वा हेतोर्न निर्जानन्त्यथाभ्युदेति तद्यद्यगृहीतꣳ हविरभ्युदियात्प्रज्ञातं न्वेव सैव व्रतचर्या समवर्जेयुर्वत्सानपराह्णे पर्णशाखया वत्सानपाकुर्युरथ यदिदं पूर्वेद्युर्दुग्धं दधि हविरातञ्चनं तत्सर्वमेव स्यात्त-त्तत्प्रज्ञातमेव[१] यदि तु व्रतचर्यां वा नाशꣳसेत हविर्वा गृहीतमभ्युदियादथेतरथा कुर्यात् ॥ १ ॥

४. यजत TE

१. स्यात्तत्प्रज्ञातमेव TE

**4.** Now, when after having sacrificed with the full moon ritual, he subsequently offers to Indra the destroyer of enemies, (he does so) thinking, "May my oblation be united with Indra!" Whatever sacrifice is performed, it verily belongs to Indra. Therefore it is indeed (united) with Indra. Therefore one need not favour (that practice of offering an additional oblation to Indra).

**5.** Now, when after having sacrificed with the new moon ritual, he subsequently offers a *caru* (cooked rice etc.) for Aditi, the very new moon sacrifice is a subsequent offering. Verily Indra killed Vṛtra by means of the full moon sacrifice. To him did they (the gods) prepare this filling up (replenishment). Why then should one make a subsequent offering in the matter of an (already) additional (subsequent) offering? Therefore one need not favour (that practice of offering an additional oblation to Aditi).

**6.** Now, he who, after having sacrificed with the full moon ritual prepares (and offers) some other offering and after having sacrificed with the new moon ritual prepared (and offers) some other offering,—he verily raises (makes powerful) his hateful enemy, makes him march against (himself).

**7.** And, he who sacrifices at the full moon with the full moon sacrifice itself and at the new moon with the new moon sacrifice,— he quickly dispels evil and quickly is born. The gods, sacrificing indeed at the full moon with the full moon sacrifice and at the new moon with the new moon sacrifice quickly drove away evil and quickly were reproduced (were born). He who, knowing thus, sacrifices at full moon with the full moon sacrifice itself and at new moon with the new moon sacrifice—he quickly dispels evil and quickly is born. This indeed is why he should not make a subsequent offering. But if he should offer a subsequent offering, he should give a (sacrificial) fee. This is the (sacrificial) fee for the new moon and full moon sacrifices *viz.*, *Anvāhārya* (cooked rice etc. given to priests). "The oblation should not be without a fee" so indeed they say. Therefore, if he should make a subsequent offering, he must present a (sacrificial) fee. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

**1.** (On the matter of the new moon and full moon sacrifices) some people do take up fasting after having seen (the moon on the fourteenth day of the dark fortnight), (thinking) "Tomorrow it (the moon) may not rise" or on account of the cloud they do not know (the *tithi*) definitely. And then (the moon) rises over (towards) him. Then, if he (the moon) should rise when the (material for) oblation has not been taken out, then surely it is well-known that the same (usual) ceremonial observance of restraints would (obtain). They would unite (gather) the calves (with their mothers). In the afternoon they would drive away the calves with a leafy

द्वेधा तण्डुलान्व्यूहेद्येऽणिष्ठास्तान्त्सार्धं ये स्थविष्ठास्तान्त्सार्धं तद्येऽणिष्ठास्तानग्रये दात्रेऽष्टाकपालं पुरोळाशं श्रपयेयुरथ यदिदं पूर्वेद्युर्दुग्धं दधि तदिन्द्राय प्रदात्रे स्यादथ य इमे स्थविष्ठास्तण्डुलास्तान्विष्णवे शिपिविष्टाय शृते चरुꣳ श्रपयेयुः सर्वो हि स चरुर्यत्र क्व च तण्डुलानावपन्ति ॥ २ ॥

स यदेवमेतेन यजत एष वै सोमो राजा देवानामन्नं यच्चन्द्रमास्तमेतदु पैप्सीत्तम-पारात्सीत्तमस्मा अग्निरेव दाता ददातीन्द्रः प्रदाता प्रयच्छति सोऽस्यैष इन्द्राग्निभ्यां यज्ञो दत्तो भवत्यथ यद्विष्णवे शिपिविष्टाय यज्ञो वै विष्णुः शिपिविष्टः स यदु पैप्सी-त्तदपरात्सीत्तच्छिपितमिव भवति तस्माच्छिपिविष्टायेति भवति तेन यथेष्ट्यैवं चरन्ति तत्र यच्छक्नुयात्तद्द्याद्दथातो दृष्ट्वैव संप्रत्येवोपवसेत् ॥ ३ ॥ इति तृतीयं ब्राह्मणम् ॥

## चतुर्थं ब्राह्मणम्

ता वा एता एकादश सामिधेनीरन्वाहैकादशो वा अयं पुरुषो दश प्राणा आत्मैकादशो जनयत्येवैनं तदथ य एष ऊर्ध्वो निगदः प्रतिष्ठैवास्य सा प्रतिष्ठापयत्येवैनं तेनाथाग्निर्होता वेत्वग्नेर्होत्रमिति ता नव व्याहृतयो नव वै पुरुषे प्राणा जनयत्येवैनं तत्तस्याश्रावणप्रत्याश्रावणे एव प्रतिष्ठे अथ यथादः सृष्टौ तद्वेनं तज्जनयत्येव तस्य पत्नीसंयाजाः प्रतिष्ठा ॥ १ ॥

त्रिरु वा अयं पुरुषो जायत इदं नु यन्मातुश्च पितुश्च जायते तदस्यैकं जन्म तस्यायमेव लोकः प्रतिष्ठाथ यद्यज्ञाज्जायते तदु तज्जायत एव तस्यान्तरिक्षलोक एव प्रतिष्ठाथ यत्रैनमदोऽग्नावभ्यादधति तदग्नेर्योनेर्जायते तस्य स्वर्ग एव लोकः प्रतिष्ठा सर्वाणि हैतानि जन्मानि जायते य एवमेतद्वेद य उ वै परमतां गच्छति स एतानि सर्वाणि जन्मानि जायते ॥ २ ॥

branch ( a twig of *Palāśa*). Then this sour milk (curd) from the milk of the previous day will be the coagulating agent for the sacrificial food, in its entirety. It is certainly well-known. If he may not wish for observance of the vow or (the moon) may rise over the (material for) oblation already taken up, then he should do otherwise.

**2.** He should separate the rice grains into two, (grouping) together those that are smallest (small) and (putting) together those that are biggest (big). Then, those that are smallest (small), then they should cook into *(puroḍāsa)* sacrificial cake on eight potsherds for Agni the bestower. And this thing *viz.*, curds (made of) milk of the previous day—should be for Indra the great bestower. And then these rice grains that are thickest (thick)—them they should cook as *caru* in boiled milk for *Viṣṇu Śipiviṣṭa*, 'the defective one'. Whether they put rice grains (into milk etc.), all that is indeed *caru*.

**3.** (The reason) why he sacrifices, thus, with this is that this thing *viz.*, the moon is verily King Soma, the food of the gods. Now he (the sacrificer) has wished to secure but has missed him. Only Agni the giver gives it to him (the sacrifice) and Indra the bestower bestows it (on him). Thus his sacrifice becomes bestowed by Indra and Agni. And then, (the reason) why (it is offered) to *Viṣṇu Śipiviṣṭa* is that indeed, the sacrifice is Viṣṇu the pervader of all living beings. That he desired to acquire it and missed it is like what has moved (out of place), (what is defective). Therefore it (the oblation) is "for *Śipiviṣṭa* (the defective one)". With that they proceed as with an *Iṣṭi* ritual. In that one should give (as fee) what he could afford. Therefore, only after having seen the moon, then itself should one undertake the fast. (Third Brāhmaṇa Ends)

## BRĀHMAṆA IV

**1.** He (the Hotṛ) recites these eleven kindling chants. Indeed the person (man) is the eleventh, (man has eleven factors). There are the ten vital faculties and the mind is the eleventh. Thus he verily generates this (sacrificer) (*Puruṣa*). And the loud recitation (of prayer, command etc.) beyond this, that itself is the firm establishment of this *(Puruṣa)*. Thus he establishes this (sacrificer -*Puruṣa*) by means of that. Then (he chants), "May Agni the Hotṛ accept Agni's function of the Hotṛ". Those are the nine (holy) utterances. Indeed nine are the vital faculties in man (person). Thus he verily generates him thus. His establishment (firm base) are indeed the 'call' and the 'response'. And now, as in former creation, in that manner does he now create this (person). The *'Patnīsaṁyājas'* are his firm basis.

**2.** Man is verily born thrice. It is his one (first) birth that he is of his mother and father. This very world (earth) is his firm basis (resting place). And then when he is born from the sacrifice, then is he verily born thus. The aerial region is itself his

तदाहुरनुवाक्या एताः सामिधेन्याइ याज्याइ इति स ह[1] ब्रूयादनुवाक्या इति तासां काहुतिः का याज्येति द्वावाघारौ पञ्च प्रयाजास्त्रयोऽनुयाजा इला प्रस्तरोऽथ यत्रादः परिधीननुप्रहृत्य स्रुचौ संप्रगृह्णात्यथ यत्रादः पत्नीसंयाजान्त्संयाज्य स्रुवं च स्रुचं च संप्रगृह्णाति समिष्टयजुरेतासाꣳ ह्याहुतीनामेता अनुवाक्याः सा वा आहुतिः समृद्धा यानुवाक्यवती सोऽनुवाक्या समृद्धा या याज्यवत्येवमस्यैता अनुवाक्या याज्यवत्यो भवन्त्येवं याज्या अनुवाक्यवत्य एवमस्यैता उभय्यः समृद्धा भवन्ति ॥ ३ ॥इति चतुर्थं ब्राह्मणम् ॥

### पञ्चमं ब्राह्मणम्

ब्रह्म ह वा इदमग्र आस तदकामयत कथं नु प्रजायेयेति तदश्राम्यत्ततपोऽतप्यत तद्देवता असृजत ता देवताः सृष्ट्वा यथालोकं व्यारोहयांचकाराग्निमेवास्मिꣳल्लोके योऽयं पवते तमन्तरिक्षे दिव्येव सूर्यं तत ऊर्ध्वा य इतरे लोकास्तेष्वितरा देवतास्तद्यथा ह वा एषु लोकेष्विमा देवता एवꣳ ह तेषु लोकेषु ता देवतास्तद्ध ब्रह्म परार्धमेव परीयाय तस्माद्यश्चैतद्वेद यश्च न ब्रह्मोत्तरमित्येवाचक्षते ॥ १ ॥

तद्धेक्षां चक्रे ब्रह्म कथं न्विमाꣳल्लोकान्प्रत्यवेयां केन न्विमाꣳल्लोकान्त्संतनुयामिति तदेताभ्यां द्वाभ्यां प्रत्यवेयाय नाम्ना च रूपेण चैतावद्वा इदं नाम चैव रूपं च स यस्याह नामास्ति तन्नाम यस्यो नु नामास्ति तद्रूपं तयोरन्यतरज्ज्यायो रूपमेव यस्य च हि नामास्ति यस्य च रूपमुभे एव रूपे ज्यायान्ह वै तस्माद्भवति यस्माज्ज्यायान्बुभूषति य एवमेतद्वेद ॥ २ ॥

ते हैते ब्रह्मणी महती अभ्वे स यो हैते ब्रह्मणी महती अभ्वे वेद महद्धैवाभ्वं[1] गच्छति ते हैते ब्रह्मणी महती यक्षे स यो हैते ब्रह्मणी महती यक्षे वेद महद्धैव[2] यक्षं

१. सह M,My, T

१. महदैवाभ्यां M

२. महत्वैव as alternate reading in TE

firm base. And then, when they place him yonder in fire, then he is born from the source *viz.*, Agni. The world of Heaven is itself his firm resting place. He who knows this to be thus is born (in) all the three births. He who attains the supreme position is born (in) all these births.

**3.** About that they say, "These verses (prayers) of invitation are the kindling verses and the offering verses". He may say, "The prayer for invitation (may be pronounced)" "What is the oblation for them and what is the offering prayer?" (They are) "Two sprinkling (offerings) of *ghee*, the five fore-offerings, the three after-offerings, *iḍā* and *prastava* (the spread bunch of holy grass); when formerly having offered into the fire the enclosing sticks he takes up the two (*sruk*) spoons and when formerly having performed *Patnīsaṁyājas* he takes hold of the *sruk* and *sruva* (spoons), and *Samiṣṭayajus*. For these oblations, these are the prayers of invitation. That oblation indeed is prosperous which has a prayer of invitation. That prayer of invitation is prosperous (successful) which has an offering formula. Thus these his prayer of invitation become possessed of 'offering prayers'. Thus the offering prayers have the prayers of invitation. Thus both (*anuvākyās* and *yājyās*) these of his become enriched. (Fourth Brāhmaṇa Ends)

## BRĀHMAṆA V

**1.** In the beginning, this (universe) was verily Brahman (the Big (Cosmic Absolute). It desired, "How shall I indeed be born ? (How shall I reproduce myself?)". Then, it wandered about, then performed austerities and then created the deities. Having created those deities, it made them ascend to their respective worlds; (it put) Agni himself in this world (earth), this one which blows (the wind) in the mid-region and the sun in the sky itself and those other deities in those other worlds which are above it. Thus, just (as are) these deities in these worlds, in the same manner those deities (are) in those worlds. Thus Brahman went round to the utmost limit. Therefore, whoever knows this whosoever does not, they say (about him), "Brahman is above it (it has Brahman above it)".

**2.** Then, it (Brahman), observed, "How indeed can I descend towards these worlds? By what means can I make them continuous?" It came down (to these worlds) by means of these two, by name and by form. So much indeed is this name and the form. That to which there is a name is of that 'name'. That to which indeed there is a name has a 'form'. Of the two, one *viz.*, form is better. That which has a name and that to which there is a form, both indeed are 'forms'. He who knows thus and who wishes to become greater than a (particular) person verily becomes greater than him.

**3.** These two (name and form) are the two great powers (forms) of Brahman. He who knows these two great powers that belong to Brahman surely secures great

गच्छति यदो वै परमतां गच्छत्यथाहुर्महद्धेवाभ्वं प्रासो महद्यक्षमिति यदो वै देवा एते ब्रह्मणी औप्नुवन्नथामृता आसुर्मर्त्या हैव ततः पुरा[४] बभूवुर्मनो वै रूपं मनसा हि रूपं वेदेदमिदꣳ रूपमिति मनसे वै पूर्वमाघारमाघारयति तेन रूपमाप्नोति वाग्वै नाम वाचा हि नामाभिव्याहरति वाचे वा उत्तरमाघारमाघारयति[५] तेन नामाप्नोति ते देवा एते ब्रह्मणी आप्त्वामृतत्वमजयन्ब्रह्मणः सलोकतामजयन्त्स य एवमेते ब्रह्मणी आप्नोति सर्वमु हैवास्मिँल्लोक आयुरेत्यक्षीयैममुष्मिँल्लोकेऽमृतत्वं जयति देवानां ब्रह्मणः सलोकतां जयति ॥ ३ ॥ इति पञ्चमं ब्राह्मणम् ॥

### षष्ठं ब्राह्मणम्

गायत्रीं त्रिपदीमनुवाक्यामन्वाह त्रयो वा इमे लोका इमानेवैतल्लोकान्प्रतिष्ठापयति त्रिष्टुप्चतुष्पदी भवति याज्या चतुष्पदा वै पशव एष्वेवैतल्लोकेषु प्रतिष्ठितेषु पशून्प्रतिष्ठापयति द्व्यक्षरो वषट्कारो भवति द्विपाद्यजमानः पशुष्वेवैतत्प्रतिष्ठितेषु यजमानं प्रतिष्ठापयति प्रति हास्मा इमे लोकास्तिष्ठन्ते प्रति पशवः प्रत्यात्मना य एवमेतद्वेद ॥ १ ॥

असौ वा अनुवाक्येयं याज्याथैष एव वषट्कारो य एष तपत्येष उ वाव मृत्युस्तस्माद्या अतोऽर्वाच्यः प्रजास्ता मर्त्या अथ याः पराच्यस्ता अमृता आहुतिमयमु वा एतꣳ सुकृतमयं यजमानस्यात्मानꣳ सꣳस्कुर्वन्ति यमेतद्यज्ञꣳ सꣳस्कुर्वन्ति स यद्वषट्कृते जुहोति तदस्यैतमाहुतिमयꣳ सुकृतमयं यजमानस्यात्मानमेतस्मिन्वषट्कारे प्रतिष्ठापयति ॥ २ ॥

३. आप्रवन् M
४. परा P1, P2
५. उत्तरमाघारयति V 1
६. अक्षय्यम् M

power. These two are the great secrets (mysteries) (worshippable forms) of Brahman. He who knows these two great secrets (adorable forms) of Brahman attains surely great adoration. When he attains supremacy, then they say, "He has certainly acquired great power, great worship". When the gods obtained these two things of Brahman, then they became immortal. Before then, they had indeed been mortal. Verily the mind is 'form'. For one understands form by the mind as, "This form, this is form". He first pours the offering of *ghee* for the mind indeed. Thereby he obtains 'form'. Verily speech is 'name'. For, one verily utters name by speech. He pours the subsequent offering of *ghee* indeed for 'speech'. Thereby he obtains 'name'. Those gods won immortality after having these two things (form and name) of Brahman. They won (residence in) the same world as Brahman. He who thus obtains these two things of Brahman, he verily attains the full life-span in this world and wins in the yonder world undwindling immortality and wins (residence in) the same world of gods and of Brahman. (Fifth Brāhmaṇa Ends)

## BRĀHMAṆA VI

**1.** He recites a formula of invitation, a *Gāyatrī* of three feet. Indeed these worlds are three. Thus he verily establishes these worlds. The offering prayer is *Triṣṭubha* of four feet. For, cattle are quadrupeds. Thus he establishes cattle (animals), after these worlds have (first) been established. There is the utterance of '*Vaṣaṭ*' of the two syllables. The sacrificer is a biped. When the cattle have thus been established, he establishes the sacrificer. Verily, these worlds remain firm for the sake of this (sacrificer) and the cattle (remain firm) for (the sacrifice); who knows thus (with his mind) by himself.

**2.** That (former) one is the prayer of invitation, that one is the offering prayer and this verily is the *Vaṣaṭkāra* which is this one (sun) that burns. This (sun) is indeed death. Therefore, those creatures which are on this side from there are mortal. And those which are beyond (away from it, on the other side) are immortal. What sacrifice they thus consecrate, they verily sacrifice this body of the sacrificer, (the body) of the form of oblations and of the form of merits (of good deeds). (The reason) why he makes the offering when *Vaṣaṭ* has been pronounced is that he thus establishes in this sound *Vaṣaṭ* the sacrificer's body which is of the form of oblations and of the form of merits (of good deeds).

तमेष आदायोदयते स परेणास्यैतमात्मानꣳ सꣳस्करोति स यदामुं लोकमेत्यथैनमेष आदायोदयते तमेष आहुतिमयः सुकृतमय आत्माह्वयत्येह्ययं त आत्मेति स यदाह्वयति तस्मादाहूतयो[1] नामाहूतयो[2] ह वै नामैतद्यदाहुतय इत्याहुरत उ वा अर्वाची अहोरात्रे अहोरात्रे वै परिवर्तमाने पुरुषस्य सुकृतं क्षिणुतः[3] स यथा रथेन धावयन्रथ-चक्रे परिवर्तमाने प्रत्यवेक्षेतैवꣳ हाहोरात्रे परिवर्तमाने प्रत्यवेक्षते तस्य ह नाहोरात्रे सुकृतं क्षिणुतो[4]ऽक्षीय[5]ꣳ ह जयति य एवमेतद्वेद ॥ ३ ॥ इति षष्ठं ब्राह्मणम् ॥

### सप्तमं ब्राह्मणम्

देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त त एतस्मिन्नेव यज्ञे प्रजापता-वस्पर्धन्तास्माकमयꣳ स्यादस्माकमयꣳ स्यादिति ततो हासुरा अतिमानेन कस्मै[1] नु वयं जुहुयामेति स्वेष्वेवास्येषु जुह्वतश्चेरुस्ते ह तथा जुह्वतः पराबभूवुस्तस्माद्ध नातिमानी स्यादित्याहुः पराभूतेरेतन्मुखं योऽतिमान इति ॥ १ ॥

अथ ह देवा अनतिमानिन इवासुस्तेऽन्योऽन्यस्मिन्नेव जुह्वतश्चेरुस्तेभ्यस्तथा जुह्वद्भ्यः प्रजापतिरात्मानं प्रददौ यज्ञो वै प्रजापतिः स एषामन्नमभवद्यज्ञो हि देवानामन्नम् ॥ २ ॥

स हायं प्रजापतिर्यावानात्मनास यावत्यस्य मात्रा तावन्तं यज्ञꣳ संभृत्य तं देवेभ्यः प्रददौ तेनात्मानं निश्चिक्रिये[2] स हविषैवात्मानं निरक्रीणीत हविरनुवाक्ययानुवाक्यं याज्यया याज्यां वषट्कारेण वषट्कारमाहुत्या सास्याहुतिरेवानिष्क्रीतासाथान्यत्सर्वं

१. तस्मादाहुतयो Ca, M, V 1
२. आहुतयो V 1, M, Ca
३. क्षुणुतः M
४. क्षुणुतो V 1
५. ऽक्षय्यꣳ M

१. कस्मिन्नु Ca, see Notes
२. आत्मानं मृत्योर्निश्चिक्रिये M

**3.** This (sun) rises, having taken him up. He consecrates this soul of this (sacrificer), high above (beyond) when he (the sacrificer) reaches the yonder world. Then this one rises, having taken him up. This body of the form of oblations and of the form of merits invites him, (saying), "Come! This is your body". "As it invites, therefore are they known as *āhutis*. What they say are *āhutis*, are really *āhutis*", so they say. From here indeed day and night are on this side (below). Day and night do not destroy his unperishable merit (of good deeds); he verily conquers. (Sixth Brāhmaṇa Ends)

## BRĀHMAṆA VII

**1.** The gods and the Asuras, both offsprings of Prajāpati, contended. They contended with regard to this very sacrifice (which is) Prajāpati (thinking), "This should be ours. May this be ours!" Then the Asuras with arrogance (thought) "Wherein shall we offer?" They went on offering into their own mouths. Offering that way, they were vanquished. They (people) say, "Therefore, one should not be arrogant at all". This thing *viz.*, arrogance is the mouth (entry) of defeat.

**2.** Then, the gods were indeed without arrogance. They proceeded offering into each other. Prajāpati bestowed himself upon them who were thus offering (into each other). Verily Prajāpati is the sacrifice. He became their food. The sacrifice is indeed the food of the gods.

**3.** Having got up a sacrifice of that measure, as much as was his measure and as much as he himself was, Prajāpati handed it over to the gods. By that he redeemed himself. He redeemed himself by the sacrificial dish itself, the sacrificial dish (he redeemed) by the formula of invitation, the formula of invitation by the offering prayer, the offering prayer by the utterance of *Vaṣaṭ* and the *Vaṣaṭkāra* by the oblation. This oblation of his alone was unredeemed. And all else had been redeemed. That (oblation) of his there was like the broken top of a tree or of a bamboo. He brought it back (redeemed it) by means of the *anvāhārya* (the mass of rice for the priests). That is known as *anvāhārya* because he brought it (redeemed it) back. Then he became entire and full-bodied (all-bodied).

निष्क्रीतं तदस्य यथा वृक्षस्य वाग्रं प्रशीर्णं वꣳशस्य वैवमस्य तदास तदन्वाहार्येणान्वाहरत्स यदन्वाहरत्तस्मादन्वाहार्यो नाम स कृत्स्नः सर्वतनूरभवत् ॥ ३ ॥

तथो वा एष एताꣳ रात्रिमुपवसथ्याꣳ हविर्भूत्वात्मानं देवेभ्यः प्रयच्छति तस्मादेनमेताꣳ रात्रिꣳ सुगुप्तं गोपायेयुर्यथा हविर्गोपायेयुरेवꣳ स हविषैवात्मानं निष्क्रीणीते हविरनुवाक्ययानुवाक्यां याज्यया याज्यां वषट्कारेण वषट्कारमाहुत्या सास्याहुतिरेवानिष्क्रीता भवत्यथान्यत्सर्वं निष्क्रीतं तदस्य यथा वृक्षस्य वाग्रं प्रशीर्णं वꣳशस्य वैवमस्य तद्भवति तदन्वाहार्येणान्वाहरति स यदन्वाहरति तस्मादन्वाहार्यो नाम स कृत्स्नः सर्वतनूर्भवति स य एवमेतद्वेद सर्वमु हैवास्मिँल्लोक आयुरेति कृत्स्नोऽमुष्मिँल्लोके सर्वतनूः संभवति प्रजापतेः सायुज्यꣳ सलोकतां जयति ॥ ४ ॥ इति सप्तमं ब्राह्मणम् ॥

### अष्टमं ब्राह्मणम्

देवा वै यज्ञेनेमां जितिं जित्वा येयमेषां जितिस्ते होचुर्हन्तेदं तथा करवामहा इति यथा न इदमनभ्यारुह्यं मनुष्यैरसदिति ते यज्ञस्य रसं निर्धीय यथा मधुकृतो निर्धयेयुरेवं विदुह्य यज्ञं यूपेन योपयित्वा तिरो बभूवुस्तद्यदेनेनायोपयꣳस्तस्माद्यूपो नाम ॥ १ ॥

तदृषीणामनुश्रुतमास देवा वै यज्ञेनैतां जितिं जित्वा येयमेषां जितिरिति विदुह्य यज्ञं यूपेन योपयित्वा तिरोऽभूवꣳस्तमन्विच्छामेति[1] ते हार्चन्तः श्राम्यन्तश्चेरुः श्रमेण ह स्म वै तद्देवा जयन्ते यदेषां जय्यमासर्षयश्च ॥ २ ॥

तान्ह ऋषीन्यज्ञं तन्वानानेते गन्धर्वा उपनिषेदुः शूर्पं यवमद्धानोऽन्तर्वान्कृषिः सोल्बला ते ह स्म यदतिरेचयन्ति तद्ध स्म निदधत्येतदतिरिक्तमिति यद्ध स्म न्यूनं भवति तद्ध स्म निदधत्येतन्न्यूनमिति योऽसंपत्सा संपत् ॥ ३ ॥

१. तिरोभवꣳस्तम् V ।

**4.** That way, indeed, this person (the sacrificer) becoming the oblation gives himself up to the gods this night of fasting. Therefore, they should guard him and keep him well-protected this night just as they would protect the oblation. Thus he verily redeems himself by means of the sacrificial dish itself; the sacrificial food (he redeems) by means of the prayer of invitation; the prayer of invitation by means of the offering prayer, the offering prayer by means of the utterance of *Vaṣaṭ* and the *Vaṣaṭkāra* by means of the oblation. That oblation of his alone remains unredeemed. And all else has been redeemed. Thus, then, this (sacrificial ritual) of his becomes as if the top of a tree or of a bamboo has been broken off. He restores it by means of the *anvāhārya* (rice food for the priests). Since he brings it back (*anvāharati*), therefore is it known as '*anvāhārya*'. He who knows this to be thus becomes entire and full-bodied (all bodied) and he secures the full life-span in this world; he is born in the yonder world entire and full-bodied (all bodied); he wins intimate association with and (residence in) the same world as Prajāpati. (Seventh Brāhmaṇa Ends)

## BRĀHMAṆA VIII

**1.** The gods, having attained by means of the sacrifice this victory, which victory is theirs, said, "Ah! Now let us conduct this in such a manner that it may be unattainable for men". Having thoroughly sucked the essence of the sacrifice and having exhausted it just as bees would drink up (the honey) completely and having concealed it with the sacrificial post, they disappeared.

**2.** It verily came to be heard by the Ṛṣis. (Thinking), "Having attained by means of the sacrifice a conquest, which conquest is theirs, and having emptied the sacrifice and having covered it up with the sacrificial post, the gods have verily disappeared. Let us seek it". They proceeded, praising and toiling, for, the gods conquered by toil indeed what was conquerable for them and (so did) the Ṛṣis too.

**3.** These Gandharvas *śūrpa* (winnowing basket), *yavamat* (possessor of barley), *dhāna* (fried corn), *antarvata* (one having something within), *kṛṣi* (agriculture), *solbalā* (she who has the tail up) came near those Ṛṣis who were performing the sacrifice (and sat near them). What indeed they (the Ṛṣis) performed in excess, that they (the Gandharvas) observed, "This is excessive; what became deficient, that they observed"—what was not complete, that (became) complete.

ते होचुः सꣳस्थिते यज्ञ ऊनातिरिक्तं वै यज्ञमदध्वमिति[2] ते होचुस्तद्वै नो दर्शयतेति तद्धैनान्दर्शयां चक्रुः स यदतिरिक्तमास यथा गिरयो यथा मख एवꣳ ह तदास यन्न्यूनमास यथा श्वभ्रः प्रदराः[3] कर्ता एवꣳह तदास ॥ ४ ॥

ते होचुरिदं चेन्नोऽदीदृशतेति ब्रूतैव नोऽस्य प्रायश्चित्तमिति तेभ्यो हैता व्याहृतीरूचुः स सꣳस्थिते यज्ञे पूर्णपात्रे प्रत्यन्तर्वेद्यञ्जलिं करोति यज्ञ शं च त उप चेति स यदतिरिक्तं तच्छंकारेण शमयत्युप च इति यन्न्यूनं तत्संदधाति शिवे मे संतिष्ठस्वेति तदेनꣳ[4] शिवꣳ शग्मं कुरुतेऽरिष्टे मे संतिष्ठस्वेति तदेनमरिष्टं कुरुते स्विष्टे मे संतिष्ठस्वेति तदेनꣳ स्विष्टं कुरुत एवमस्यैष यज्ञोऽन्यूनातिरिक्तः सर्वः समृद्धो भवति ॥ ५ ॥

तदाहुर्न वै यज्ञस्य व्यृद्धमस्तीति सर्व एव यज्ञः समृद्ध इति यद्वै न्यूनं यज्ञस्य प्र तस्माज्जायते योऽसंपद्देवलोकं तया जयत्यथ यदतिरिक्तमन्नमेवास्य तदभ्यतिरिच्यतेऽन्नाद्यमेवास्य तदभ्यतिरिच्यत एवम्वस्यैष[5] यज्ञोऽन्यूनातिरिक्तः सर्वः समृद्धो भवति ॥ ६ ॥ इत्यष्टमं ब्राह्मणम् ॥

## नवमं ब्राह्मणम्

सूर्यो ह वाव दर्श एष ह्ययमहरहरेव ददृशे चन्द्रमा एव पूर्णमा एतस्य हि पूरणमनु[1] पौर्णमासीत्याख्यायतेऽथो इतरथाहुः सूर्य एव पूर्णमा इत्येष ह्ययमहरहरेव पूर्ण इति चन्द्रमा एव दर्श इत्येतस्य हि दर्शो भवतीत्यतोऽन्यतरथाहरेव दर्शो हरु हीदं ददृश इव रात्रिरेव पूर्णमा रात्र्या हीदꣳ सर्वं पूर्णमासावेव द्यौर्दर्श एषा हीयं ददृश इवेयमेव पूर्णमा अनया हीदꣳ सर्वं पूर्णमिति न्वधिदेवतम् ॥ १ ॥

२. अतध्वम्, Ca, See Notes
३. प्रदारः कर्त My, See Notes
४. तथैनꣳ M
५. एवम्यस्यैष H

१. पुर्णमनु P1, P2

4. When the sacrifice was completed, they (Gandharvas) said, "You have performed the sacrifice with excess and deficiency". They (Ṛṣis) said, "Do show us that". They showed them that—what was excessive, that was indeed like mountains, like deserts. What was deficient, that was verily like a chasm, crevices, cavities.

5. They (Ṛṣis) said, "You have verily shown us this. Please do tell us the expiation for this". They (Gandharvas) said these *vyāhṛtis* (mystic syllables that are uttered) to them. He (the sacrificer) when the sacrifice has ended, holds his palms together with the *pūrṇapātra* (vessel full of water) within the sacrificial ground, (chanting) "Oh sacrifice! (May) Welfare (completeness) and proximity (to success) be to you!" What is excessive, that he sets right by uttering *'Sam'*. By chanting "proximate to you, too", he sets right (puts together) what is deficient. (He chants), "Abide in my welfare". Thus he makes this (sacrifice) auspicious and powerful. (He chants), "Abide in my security (absence of hurt)". Thus he makes this (sacrifice) secure (free from harm). (He chants), "Abide in my 'right offering'. Thus he makes this (sacrifice), 'Properly offered". Thus this sacrifice of his comes to be without excess and without deficiency (and becomes) full and enriched (prosperous).

6. About that they say, "Certainly there is no deficiency (decline) for the sacrifice; for, all sacrifice is prosperous (successful)". What is deficient in the sacrifice, therefrom does he (the sacrificer) originate, what is non-fullness (absence of prosperity) by means of that he conquers that world of the gods. And what is excessive, thereby his food itself becomes abundant, thus verily his good food increases. Thus his sacrifice becomes full and prosperous without being excessive or deficient. (Eighth Brāhmaṇa Ends)

## BRĀHMAṆA IX

1. This sun indeed is *Darśa* (new moon day) (The thing that is seen). For this one is verily seen every day. The moon itself is the 'full moon'; for, following the filling up of this (moon) it is called full moon day (or night); and also they say otherwise, "The sun itself is the full moon. For, this one is indeed full every day. The moon itself is the *Darśa*. For, there arises (subsequently) the appearance of this (moon)". Different from this, (they say) "The day-time itself is *Darśa*. For, this day, indeed is seen as it were. The night itself is the full moon; for, all this, is filled up by night. The yonder sky itself is *Darśa*, for this verily is seen. This (earth) itself is the 'full moon'. All this is indeed filled by this (earth). So is it with regard to the gods (in the matter of new moon and full moon).

अथाध्यात्मं प्राण एव दर्शः प्राणो ह्ययं ददृश इवोदान एव पूर्णमा उदानेन हीदꣳसर्वं पूर्णं ते हैते देवते अन्नादश्चान्नप्रदश्च प्राण एवान्नादः प्राणेन ह्यन्नमद्यत उदानोऽन्नप्रद उदानेन ह्यन्नं प्रदीयते स यो हैते देवते वेदान्नादं चान्नप्रदं चान्नादो ह भवति प्रास्मा अन्नं दीयते ॥ २ ॥

स यमदः पूर्वेद्युर्व्रतोपायनीयमश्नाति यावेवास्याध्यात्मं दर्शपूर्णमासौ तावेवैतत्प्रीणाति चक्षुरेव दर्शश्चक्षुर्हीदं ददृश इव श्रोत्रमेव पूर्णमाः श्रोत्रेण हीदꣳसर्वं पूर्णं वागेव दर्शो वाग्घीयं ददृश इव मन एव पूर्णमा मनसा हीदꣳ सर्वं पूर्णम् ॥ ३ ॥

तदाहुर्यद्दर्शपूर्णमासौ यजत इत्याहुरिति न[2] पौर्णमास्यामाहुः पूर्णमासायानुब्रूहि पूर्णमासं यजेति नामावास्यायामाहुर्दर्शायानुब्रूहि दर्शं यजेति कथमस्य दर्शपूर्णमासाविष्टौ प्रीतौ भवत इति तद्यथास्येष्टौ भवतो मनो वै पूर्णमा मनसा हीदꣳ सर्वं पूर्णं मनसे वै पूर्वमाघारमाघारयति तेन पूर्णमासं प्रीणाति वाग्वै दर्शो वाग्घीयं ददृश इव वाचे वा उत्तरमाघारमाघारयति तेन दर्शं प्रीणात्येवमस्य दर्शपूर्णमासाविष्टौ प्रीतौ भवतः ॥ ४॥

तद्धैके हविषी एवैते निर्वपन्ति पौर्णमास्यामहः सरस्वतेऽमावास्यायाꣳ सरस्वत्यै मनः सरसस्वान्वाक्सरस्वत्येतदेनौ प्रत्यक्षꣳ हविषा प्रीणीम इति वदन्तस्तदु तथा न कुर्याद्यद्वा एतौ[3]वाज्यभागौ भवतस्तदेवैनौ प्रत्यक्षꣳहविषा प्रीणाति तस्मादाज्यभागावेव स्याताम् ॥ ५ ॥

आगूर्ती ह वा एषोऽमुं लोकमेति यो दर्शपूर्णमासाभ्यां यजते पौर्णमासेन हीष्ट्वामावास्येन यक्ष्यमाणो भव[4]त्यामावास्येनेष्ट्वा पौर्णमासेन यक्ष्यमाणो भवति

२. नु TE, M, Mv, Ca

३. एनावाज्य TE, M, Mv

४. भवत्यमा V 1

**2.** Now, with reference to the body: the vital energy (breath) itself is *Darśa*. Indeed this out-breathing is perceived as it were. The upward (inward) breathing itself is the full moon; for all this (body) is filled by the inward breath. These two deities are (the one) consumer of food and (the other one) the giver of food. The outward breath itself is the taker (consumer) of food. Indeed, the food is eaten up by the outward breath. The upward (inward) breath is the bestower of food. For, food is delivered by the inward (upward) breath. He who knows these two deities to be the taker of food and the bestower of food becomes verily the consumer of food. To him indeed is food given (abundantly).

**3.** That he eats that previous day (the day of fasting) what is suitable for his approach to the vow, by that he thus propitiates those very *Darśa* and *Pūrṇamāsā* (new moon and full moon) which are indeed related to his body. His eye itself is *Darśa* (the new moon); for it is this eye that is seen, as it were. The ear itself is the full moon. Indeed, all this is filled with the ear. Speech, verily, is *Darśa*. Indeed, this speech is perceived, as it were. The mind is itself the full moon; for all this is filled by the mind indeed.

**4.** About that they say, When they say "He performs the sacrifices *Darśa* and *Pūrṇamāsa*, they do not say on the full moon day (ritual) 'Make the call of invitation for the full moon'. 'Say the offering prayer to the full moon'. And they do not say on the new moon day 'Make the call for the new moon' 'Recite the offering prayer for the new moon'. How then do the new moon and full moon sacrifices that have been performed become satisfied (propitiated) ?". How they, of this (sacrificer), are performed is thus :—The mind, indeed, is the full moon. Verily all this is filled by the mind. First he pours the *ghee*-oblation for the mind. By that he pleases the full moon. Verily speech is *Darśa* (the new moon). For, this speech is perceived as it were. It is for speech that he pours the subsequent *ghee*-libation. By that he pleases the new moon. Thus are his *Darśa* and *Pūrṇamāsa* sacrifices performed and they become pleased.

**5.** In that matter, some prepare these two offerings, (one) on full moon day indeed for *Sarasvat* and (one) on new moon day for *Sarasvatī*, saying "The mind is *Sarasvat* and speech is *Sarasvatī*. Thus we satisfy both these visibly (directly) with oblation". But one need not do so. When there are these two *ghee* portions, there itself does he please these two (new moon and full moon) directly with oblation. Therefore there need be only the two *ghee*-portions.

**6.** This (sacrificer) who sacrifices with the two *Darśapūrṇa* (sacrifices) is an *āgūrtin* (one who makes a vow to commence something) and he reaches the yonder world (heaven). Indeed having sacrificed with the full moon ritual, he becomes one who is going to sacrifice with the new moon ritual. Having sacrificed with the new moon ritual, he becomes one who is going to sacrifice with the full moon

तद्यथानागूर्तौ भवत्युभावेवेतरत्रोभावितरत्र सꣳस्थापयत्यागूर्ती ह स्याद्यदेते हविषी निर्वपेत्तस्मादाज्यभागावेव स्याताम् ॥ ६ ॥ इति नवमं ब्राह्मणम् ॥

## दशमं ब्राह्मणम्

शिरो वा एतद्यज्ञस्य यत्प्रणीताः स यत्प्रणीताः प्रणयति शिर एवैतद्यज्ञस्य सꣳस्करोति स विद्याच्छिर एव म एतत्सꣳस्क्रियत इति ॥ १ ॥

प्राण एवास्येध्मः प्राणेन हीदꣳ सर्वमिद्धं यत्प्राणभृन्निमिषति यदेजति स विद्यादहमेवैष इध्म[1] इति ॥ २ ॥

अनूकमेवास्य सामिधेन्यस्तस्मात्ता ब्रूयात्संतन्वन्निव मेऽनुब्रूहीति संततमिव हीदमनूकं मनश्च हैवास्य वाक्चाघारौ सरस्वाꣳश्च सरस्वती च स विद्यान्मनश्चैव मे वाक्चाघारौ सरस्वाꣳश्च सरस्वती चेति ॥ ३ ॥

पञ्च प्रयाजा इम एवास्यैते शिरस्याः पञ्च प्राणा मुखमेवास्य प्रथमः प्रयाजो दक्षिणा नासिका द्वितीयः सव्या नासिका तृतीयो दक्षिणः कर्णश्चतुर्थः सव्यः कर्णः पञ्चमः स यच्चतुर्थे प्रयाजे समानयते तस्माद्धिदमन्तरतः श्रोत्रꣳ संतृण्णं चक्षुषी हैवास्याज्यभागौ स विद्याच्चक्षुषी एव म एते इति ॥ ४ ॥

अथ य आग्नेयः पुरोळाशोऽयमेवास्य स दक्षिणोऽर्धोऽथ योऽग्नीषोमीय उपाꣳशुयाजो हृदयमेवास्य स स यत्तेनोपाꣳशु चरन्ति तस्माद्धिदं गुहा हृदयमथ यदृचमनूच्य जुषाणेन यजति तस्माद्धिदमस्थिन्यनस्थिकꣳ हृदयमथ योऽग्नीषोमीयः पुरोळाशोऽयमेवास्य स सव्योऽर्ध ऐन्द्रं वा सांनाय्यमन्तराꣳसमेवास्य स्विष्टकृद्धिषमेवास्य प्राशित्रम् ॥ ५ ॥

१. इद्ध इति TE, Mv, M

ritual. Then, so that he does not (merely) become an *āgūrtin* he completes both verily in one and both verily in one (the other). If he prepares these two oblations he would be (merely) an *āgūrtin*. Therefore there should be merely two *ghee* portions. (Ninth Brāhmaṇa Ends)

## BRĀHMAṆA X

**1.** What are the *Praṇītas* (the waters ceremoniously brought) are the head, indeed, of the sacrifice. When he takes forward the *Praṇīta* waters, then (thereby) he verily moulds the head of the sacrifice. He should understand, "Thus the very head of my sacrifice is moulded".

**2.** The fuel indeed is its breath (vital energy); for, all this that has life, that winks and that moves is kindled verily by *prāṇa* (breath/vital energy). He (the sacrificer) should understand, "I am myself this fuel".

**3.** The kindling verses themselves are its back-bone. Therefore he should say (about) them (to the Hotṛ), "Recite, for my sake, making (them) continuous as it were". Indeed this spine, is continuous, as it were. The two *ghee* libations are its mind and speech, *Sarasvat* and *Sarasvatī*. He should understand, "The two *ghee* pourings are my mind and speech, *Sarasvat* and *Sarasvatī*".

**4.** These five fore-offerings are the very five faculties (vital energies) situated in the head of this (sacrifice). The first fore-offering itself is its mouth, the second (fore-offering) is the right nostril, the third is the left nostril, the fourth is the right ear and the fifth is the left ear. At the fourth fore-offering he pours together (the *ghee*). Therefore the ear is verily pierced (with a hole) in the middle. The two ghee portions are its two eyes indeed. He should understand, "These two are my very eyes".

**5.** Now, the sacrificial cake which is consecrated for Agni is itself the right part (of the body of the sacrifice). And the low-voiced offering to Agni and Soma (together) is indeed its heart. Since they perform it in a low voice, therefore this is verily the heart, a cave (secret). And since he makes the offering with the word *Juṣāṇa* (one who accepts with pleasure) after having recited a *Ṛk*, therefore which is verily boneless (is set) is bone. And the sacrificial cake belonging to Agni and Soma (together), that itself or the *Sānnāyya* offered to Indra is the left part (of the body) of it (the sacrifice). The *Sviṣṭakṛt* (the offering that is intended to make the whole sacrifice 'properly offered') is verily the part between the shoulders. The *Prāśitra* (fore portion of the *havis* cut up to be eaten by the Brahman of the sacrifice) is indeed its (of the sacrifice) poison.

स यत्प्राशित्रमवद्यति यथैवादः प्रजापतेराविद्धं निरकृन्तन्नेवमेवैतस्यैतद्यद्वेष्टितं यद्ग्रथितं यद्वरुण्यं तन्निष्कृन्तन्ति स विद्याद्यथैवादः प्रजापतेराविद्धं निरकृन्तन्नित्येवमेव म इदं यदिह[2] वेष्टितं यद्ग्रथितं यद्वरुण्य तन्निकृन्तन्तीति ॥ ६ ॥

उदरमेवास्येला स यथैवाद इलायाः समव[3]द्यन्त्येवमेवेदं विश्वरूपमन्नमुदरे समवधीयते ॥ ७ ॥

त्रयोऽनुयाजा इम एवास्यैतेऽवाञ्चस्त्रयः प्राणा बाहू एवास्य सूक्तवाकश्च शंयुवाकश्च ॥ ८ ॥

चत्वारः पत्नीसंयाजाश्चतस्रो वै प्रतिष्ठा ऊरू द्वावष्ठीवन्तौ द्वौ पादावेवास्य समिष्टयजुः ॥ ९ ॥

ता वा एता एकविꣳशतिराहुतयो द्वावाघारौ पञ्च प्रयाजा द्वावाज्यभागावाग्नेयः पुरोळाशस्तद्दशाग्नीषोमीय उपाꣳशुयाजोऽग्नीषोमीयः पुरोळाशः स्विष्टकृत्त्रयोऽनुयाजाश्चत्वारः पत्नीसंयाजाः समिष्टयजुर्द्वादश वै मासाः पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविꣳश एतेन ह स्म वै तदारुणिराहार्धमासशो वा अहममुनादित्येन सलोको भवामि तामहं दर्शपूर्णमासयोः संपदं वेदेति ॥ १० ॥

तदाहुरात्मयाजी३श्रेयान्देवयाजी३इत्यात्मयाजीति ह ब्रूयात्स ह वा आत्मयाजी यो वेदेदं मेऽनेनाङ्गꣳ सꣳस्क्रियत इदं मेऽनेनाङ्गमुपधीयत इति स यथाहिस्त्वचो निर्मुच्येतैवमस्मान्मर्त्याच्छरीरात्पाप्मनो निर्मुच्यते स ऋङ्मयो यजुर्मय आहुतिमयो वेदमयः संभवति[4] स हैतासां देवतानामेको भवत्यथ ह स देवयाजी यो वेद देवानेवाहमिदं यजे देवानेवाहमिदꣳ सपर्यामीति स यथा पापीयाञ्छ्रेयसे बलिꣳ

२. यदि ह TE
३. समवद्यन्त्येवम् TE
४. संभवतीति स M

6. When he cuts up the *Prāśitra*, just as they formerly extracted the splinter (of missile) (cut off and removed the injured part) from Prajāpati (Prajāpati's body), in the very same manner they extract, of this (sacrificer), what is encoiled and what is knotted and what is affected by Varuṇa. He should understand thus, "Just as formerly they cut off and removed Prajāpati's injured part, in the very same manner they now cut off and remove what of me, here, is coiled up, what is knotted and what is affected by Varuṇa".

7. *Iḍā* is indeed the belly of this (sacrifice). Just as there (as *iḍā* is invoked), they cut up together (portions) of the *iḍā*, in the very same manner now food of all forms is put together in the belly.

8. These three after-offerings verily are these three downward breathings (vital energies). The *Sūktavāka* (recitation of the hymns) and *Śamyuvāka* (recitation of the *Śamyu* chant invoking happiness and welfare) are indeed the two arms of this (sacrifice).

9. The four *Patnīsaṁyājas* (worship of the wives of the gods) are verily the four firm supports, (*viz.,*) the two thighs and the two knees. The *Samiṣṭayajus* (*mantra* meant for proper sacrifice) is itself the two feet of this (sacrifice).

10. They are indeed these twenty-one offerings; the two pourings (of *ghee*) the five-offerings, two *ghee* portions (*ājyabhāgas*) the sacrificial cake for Agni; that amounts to ten. The low-voiced offering to Agni and Soma (together), the *Sviṣṭakṛt*, the three after-offerings, the four *Patnīsaṁyājas, Samiṣṭayajus*. The twelve months too, the five seasons, these three worlds; the yonder sun is the twenty-first. With this, indeed, did Āruṇi then said, 'By half-months (every half-month), verily, do I become one with (residence in) the same world with the yonder sun. I know that to be the wealth (fulfilment) of the (two) new moon and full moon sacrifices".

11. About that they say, "Is the sacrificer of the self the better one (or) is the sacrificer to the gods (the better one)?" One should say, "The self-offerer (is the better one)". He indeed is a 'self-offerer' who knows, "This, my body, is moulded by this (sacrifice). By this is my body brought forth". Just as a snake would be freed from its slough thus is this (sacrificer) freed from this mortal-body, from evil (sin). He becomes (originates as) one who is made of *Ṛks* (verses of praise), made of *Yajus* (sacrificial formula) made of the offerings (*āhutis*) and made of the *Vedas*. Surely he becomes one of these deities. And now, he is a sacrificer to the gods, indeed, who knows, "I thus (now) worship (sacrifice to) the gods only. I serve verily the gods thus (now). Just as an inferior person would bring tribute (respectful offering) to (his)

हरेद्वैश्यो वा राज्ञे बलिꣳ हरेदेवꣳ हैव स बलिꣳ हरति स ह न तावन्तं लोकं जयति यावन्तमितरः ॥ ११ ॥ इति दशमं ब्राह्मणम् ॥

॥ इति द्वितीयोऽध्यायः ॥

॥ इति उद्धारिकाण्डं समाप्तम् ॥

superior or as a subject would bring tribute to the king, in this very manner does he (the sacrificer) convey his offering (to the gods). Surely he does not conquer so much world, (heaven), as much as the other (self-offerer). (Tenth Brāhmaṇa Ends)

## (Chapter Second Ends)

(UDDHĀRI KĀṆḌA ENDS)

# PĀṬHAVIMARŚA
(Textual Notes)

## HAVIRYAJÑA KAṆḌA

**1.1.14** यद्युवनासा Here the *sandhi* is archaic. See notes on I.6.3.9.

**1.2.8** तान्युवेतर्हि Here तानि + उ + व- एतर्हि should be as per *sandhi* rules तान्युवैतर्हि. Since none of the Mss. has this reading it is to be presumed as archaic.

**1.2.12** यच्छन्तां goes with अङ्गुलय: . Since it is a part of the Saṁhitā text the *ātmanepada* usage is retained as archaic.

**1.2.15** प्राच्योतोस्ते Here as well as in विक्षोब्धो just following. The Vedic termination टोस् is applied.

**1.3.2** आपोऽस्ति Here the noun is आपस् in the neuter gender its nominative singular in आप:.

**1.3.2** यदेनावृत्र:- यत् एन: यस्य स: यदेना which is an adjective of Vṛtra.

**1.3.11** आविशानिति It is an archaic form for आविशन्तु.

**1.4.4** उत्तिष्ठानिति Here actually it is उप उदतिष्ठन्निति. The letter अ in the अडागम has been transfixed after तिष्टन् and lengthened for matrical adjustment.

**1.4.6** आविशानिति Here what is meant is आविशन्निति. The अडागम is merged in आ and so no transfixation as in the above case. अ after श lengthens the latter to शा and so no duplication of न.

**1.4.11** असन् This is an archaic form of आसन् without अडागम.

**1.4.20** मह्योवा which is found in some Mss. may be split into मही + इव. But there the lengthening of व cannot be justified. So मही - उ - वा = मह्योवा is preferred.

**2.1.10** and **13** See notes on **II.1.4.4.**

**2.1.14** अतमेरु: is used in the sense of ताम्येरु: . Here अ in the negative sense is unusually proposed to a verb as in अपचसि meaning 'cooks badly'.

**2.2.8** तस्मादेदान found in some Mss. and accepted by Caland does not make sense particularly in view of एतन्निदानमेव occuring later.

**2.2.8** नेदनेन Here the root is णिद्द कुत्सासन्निकर्षयो: . In the context, it means 'being in close proximity'.

**2.2.10** अपाघ्नन्ति is accepted since it corroborates with अपाघ्नत coming later.

**2.3.22** अविदत् Here the root is विद्ल लाभे and the *pratyaya* अङ् makes it अविदत् meaning 'got' or 'gained'.

**2.3.23** तृणन्न Though found in most of the Mss. cannot be a verbal noun, in which case it should be तृण्वन. So तृणं न as found in P1, P2, H, in what is meant.

**2.4.20** In the reading अद्राक्षमिति the difficulty of explaining अयं can be overcome since इति follows. In अद्रामिति we have to presume that अद्राग् in which in the sense of अद्राक्षीत् and अयं does not require to be explained, usage अदर्शं is an additional justification for अद्राक्षम्.

**3.1.10** जुहूमन्वाद्य उपभृतमत्ता or जुहूराद्यउयमृठमत्ता. In both these readings, it is in masculine gender. This alteration in gender is, in all likelihood archaic. MD also has this reading.

**3.1.15** सकृत्-वा-इव. In सकृत् + उ + अव = सकृद्रव which is accepted by Caland, अव goes with गृह्णाति and उ is in the sense of एव.

**3.2.12** होतैधं Here होतः is in vocative. If एधि is conjoined it will not become होतैधि. *sandhi* is archaic.

**3.2.26** आविशान् See notes on **II.1.3.11**

**4.1.1** उपमर्दन्ति is used in the sense of उपमदयन्ति with अन्तर्भावित णिच्.

**4.1.3** Calend has adopted the reading पतते in which case the *ātmanepada* has to be justified. पतये निह्नुते is preferred since it would mean 'one becomes conceled' or 'dwarfed before the mighty', MD also supports this.

**4.1.10** अन्वाहान्वाहह्येतदसौ is the simplest reading and accepted. The alternative अन्वाहान्वाह्येतदसौ will have to be explained as the first अन्वाह based on root ब्रू and the second on the root वा with गत्यर्थ and somehow explained contextually.

**4.2.1** वहात is for वहत. The elongation in हा is archaic.

**4.2.2** नानिरुक्तं हि means किं तत् न निरुक्तं भवति as an interrogation. If सानिरुक्तं हि is accepted, the word हि will have प्रसिद्धार्थं in the sense 'indeed'.

**4.2.5** युक्तो fits in with वहात् इति when the long हा in archaic. युक्ते fits in with वहात again with long हा archaic. But Mss. reading युक्ते do not have वहात्, युक्तेवहात् is accepted.

**4.2.7** शकेयं is from the Vedic root शक् 'to be alike'. Otherwise this formation cannot be justified from the roots शकि or शक्न/ शके found as an alternative reading in some Mss. shows that it may be *ubhayapadī* root.

**4.2.11** आत्मो वै to be split as आत्मा-उ-वै.

**4.2.12** ऊदाते/ऊदाने both are archaic formations perhaps from the root वद् and would mean वदतः.

**4.2.14** प्रश्नमाजग्मतुः It can be only interpreted as प्रश्नं कर्तुमाजग्मतुः/प्रतिप्रश्नं is the reading in MD which may mean 'for a decision'. Here mere प्रश्नं can only be an adjective to प्रजापतिं. पृच्छतीति प्रश्नः One who questions the claims of opposing parties and arbitrates— otherwise प्रश्नं. may be the accusative of प्रश्न — an archaic usage to denote 'one who arbitrates a dispute'.

**4.2.15** स्त्री-आत्रेयी should be स्त्र्यात्रेयी. Here the usage of ङ्यङ् is archaic.

**4.3.2** The reading without इति is adopted since वदन्तः itself conveys the sense of

इति वदन्तः.

**4.3.8** ऊर्व्याया This is the accurative form of ऊर्व्याया ।

**4.4.3** उपाववर्त cannot be justified by basing the formation on the root वृत् (to return). Here the root is वृतुभाषार्थः in the 10th conjugation with optional णिच् and so to be treated as in the 1st conjugation. With the prepositions उप and उवा it assumes the meaning of 'returned' which is contextual.

**4.4.9** Here the splitting is उप + अव + आ + अर्जन्.

**5.1.13** व्यन्तु See I-2-3-14.

**5.1.16** द्विषति It has to be construed as in the 1st conjugation to justify the singular.

**5.1.19** अयातयाम is in the sense of अयातयामं a per Pāṇnini's *Sūtra* नाव्ययीभावादतोन्व- पञ्चम्याः .

**5.2.1** शंसेतात्प्राणैः of V1 is untenable.

शंसेत्प्राणैः is acceptable as in TE and N if स्यादेव is accepted. Caland's reading शंसेत प्राणैः can be justified only if स्यादैव is adopted, so that the आ in दै will go with शंसेत to justify the *ātmanepada.* We adopt the simplest reading स्यादेव and शंसेत् प्राणैः.

**5.2.6** पराजयातै Vedic termination for पराजयध्वं or पराजयामहै.

**5.3.1** एधतु is a noun meaning 'prosperous' and is available in both masculine and feminine genders. Here it is in accusative case and not to be mistaken for a तुमुन्नन्त verb.

**5.3.1** अनुशृण्वन् is in the place of अन्वशृण्वन् with the omission of अडागम . अनुशृण्वन्त is much more acceptable since it goes well with कृषन्तः etc...

**5.3.4** च्यवयेम used in the sense of च्यावयेम.

**5.4.7** परिजिहीत accepted by Caland is based on the root ओहाङ्गतौ. But it does not contextually fit in here. ओहाक् त्यागे is the root and it is in *parasmaipada.*

**6.1.4** अभिषज्यन् is an archaic form for अभ्यषज्यन्.

**6.1.5** If it is सोस्य, it will be सः in masculine and will not go with दानवता. It it is सा - उ - अस्य it should be सावस्य. So the reading in none of the Mss. are helpful. Hence we are obliged to amend it as सास्य.

**6.1.10** यामुया Here the feminine pronoun should be interpreted as refering to श्री in the earlir Kandikā.

**6.1.11** सोम्योऽन्यङ्ग of TE is more sensible. It would mean 'That wholesome unimpaired part of the body'.

**6.3.1** अपापस्ताभ्यायत्य is the reading accepted by Sāyana in his commentary, of MD *Śathapatha* though the text as edited by Waber adopts the reading अपादस्ताऽभ्यायन्य. In Kāṇva Mss. also, the latter reading is found. If we take अपाद as meaning 'one without leg', the ता which follows cannot be explained. If Sayana's version अप- अधस्ता meaning 'coming under it' is to be accepted, it will involve stretching the

meaning of अधस्ता to अधस्तात् which again has no sanction and has to be taken as archaic. To get over the difficulties in either, if we may change स्त to स्य and read अपादस्याभ्यायत्य, it will give sense as अपाद् = पादरहितः ; अस्यवृक्षस्य अभि = पुरस्तात् ; आयत्य = आगत्य.

Gāyatrī as a bird without legs approaching the tree to cut its leaf is quite sensible. This passage seems to be a vague fore-runner of the Mahābhārata story of Garuḍa fetching the bowl of nectar and sitting on a branch of banyan tree.

**6.3.2** See notes on I-1-4-23. Over and above that, here the root वृजी is used in *ātmanepadī*. This cannot be the optional form (पाक्षिक णिच्) of the 10th conjugation in which case it should be *parasmaipada*. So we have to presume that the root is also countable under भ्वादि as वृज् वर्जने (अनुदात्तेत्) to justify the *ātmanepadī*.

**6.3.8** Here the Vedic *pratyaya* टोस् in the sense of तुमुन् is used meaning 'To milk'.

**6.3.10** पलीङ्ग्य=परि+इङ्ग The root is इमि गतौ. र changes to ल and means 'having poued out'. पल्यङ्ग्य in MD perhaps has the root अञ्ज.

**6.3.11** आततक्मि is the reading found in all the Mss. आतनच्मि is the MD reading and it has to be presumed that the latter is used here in an archaic form.

**7.3.3** इतिर्थी This reading is found in MD also. Sāyana explains it as यावतिर्थी and says dropping of या and व in archaic and it means 'which year'. यतिथीः appearing later in the same Kaṇḍikā confirms Sāyana's view.

**7.3.14** सौम्येनाध्वरेणोपह्वयत Here Caland suggests the plural उपह्वयन्त. The singular in earlier cases are not questioned by him. ह्वयन्ता which preceeds is a part of the Saṁhitā text and is retained as it is by the Brāhmaṇa. So it does not warrant a change in Brāhmaṇa.

**7.3.22** द्यावापृथिव्यो ह्यग्रीत् In the absence of any alternate reading, we have to split पृथिव्यो as पृथिवी + ओ (in the sense of एव). Even then the *sandhi* is archaic. द्यावापृथिव्यो ह्यग्रीत् would have been desirable in the light of उपहूते द्यावापृथिवी in the preceeding Kaṇḍika.

**7.4.1** तःस्यते is in the place of तनिष्यामहे from the root तनु विस्तारे (*ubhayapadī*). Here the dropping of इडागम is archaic.

**7.4.8** तद्वद्यथायथं accepted as it can be split into तद्वत्+यथायथं. Caland's reading तद्वयथायथं involves the introduction of व in न्यूनार्थ which is not called for by the context.

**8.2.6** अस्यामृधेद्धोत्रायां-ऋधा is used in the sense of ऋधायां, with the dropping of the 7th case termination, followed by इद् meaning 'verily'. अस्यां-ऋधा-इद्-होत्रायां.

**8.3.3** भसत्थः seems to be a corrupt form of भसत्तः meaning 'from the 'genital organ'. वसस्तः, the alternate reading is to be construed as 'from the Vasaḥ' meaning from the place of where (the embryo) lived.

**8.3.22** Though TE alone has the reading विवर्जति both here and in the next Kaṇḍikā, we have adopted it since व्यवर्जति in most of the Mss. is not justifiable.

# UDDHĀRI KĀṆḌA

**1.5.1** अग्निर्ज्योतिषं All theMss have this reading whereas this is a part of the Saṁhitā text where it is अग्निर्ज्योतिषं . It is to be inferred that the Brāhmaṇa text has taken liberty with the Saṁhitā and adopted the usage in *bahuvrīhi* to give the purport of the text and at the same time correspond to सूर्यज्योतिषं coming later.

**1.11.5** प्रपिपत्सेत Found in Caland and accepted by Caland as well as प्रतिपत्सेत in My. Ne and V1 are wrong. According to Pāṇini (7-4-54) सनि मीमाघुरभलभशकपदपदामच इस् ...... there is no re-duplication here.

**1.12.3** वृकले ...... in the sense of विकले is archaic.

**1.12.4** अजनयत Though the correct form should be अजनयत् since only one manuscript supports it, the archaic form is adopted.

**1.12.18** आवम् is perhaps an archaic form of आवाम् meaning "we two". Or, it may be अवे: इदमावम् where अवि means beasts and animals. वेदाविरिव in *kaṇḍikā* 16 re-inforces this view.

**1.12.23** यथाधर्मो — Caland's reading यथाधर्मं neither as an indeclinable compound nor as separate words with धर्मं in neuter are acceptable. Later धर्म आगच्छति clearly has the masculine.

**2.7.1** कस्मै नु is more appropriate than कस्मिन्नु not only because many Mss. support it but it would also imply an interrogation. "Why should I offer to somebody" followed by their putting it into their own mouths.

**2.8.4** अतध्वं as well as अदध्वं have *parasmaipada* roots. अत and अद् respectively and their *ātmanepada* usage is archaic. Between the two अदध्वं 'you eat' seems to be more contextual.

**2.8.4** श्वभ्रं is neuter gender used as a masculine.

**2.8.4** कर्ता: appears to be a corrupt form of गर्ता:.

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